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Early English Text Society.

PART I.—*The "Vernon" Text; or Text A.*

The Vision of William

concerning

Piers Plowman,

TOGETHER WITH

Vita de Rowel, Robet, et Robest,

Secundum Wit et Resoun,

BY WILLIAM LANGLAND.

(1362 A.D.)

EDITED FROM THE "VERNON" MS., COLLATED WITH MS. R. 3. 14. IN THE
LIBRARY OF TRINITY COLLEGE, CAMBRIDGE, MSS. HARL. 875 & 6011,
THE MS. IN UNIVERSITY COLLEGE, OXFORD, MS. DOUCE 323, &c.

BY THE

REV. WALTER W. SKEAT, M.A.,

LATE FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY N. TRÜBNER & CO., 60, PATERNOSTER ROW.

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The Publications for 1865 are:—

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11. Lyndesay's Monarchie, &c., 1552, Part I., ed. F. Hall.
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The Publications for 1866 are:—

13. Sainte Marherete, 1200-1330, ed. Rev. O. Cockayne.
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17. Parallel Extracts from 29 MSS. of Piers Plowman, ed. Rev. W. W. Skeat.
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21. Merlin, Part II., ed. H. B. Wheatley.
22. Partenay or Lusignen, ed. Rev. W. W. Skeat.
23. Dan Michel's Ayenbite of Inwyt, 1340, ed. R. Morris.

A few copies are left of No. 5, Hume's Orthographie, 4s.; No. 17, Extracts from Piers Plowman, 1s.; No. 20, Hampole's Treatises, 2s.; No. 22, Partenay, 6s.; 23, Ayenbite, 10s. 6d.

The Society's Report, January, 1867, with Lists of Texts to be published in future years, etc., etc., can be had on application to the Hon. Secretary, HENRY B. WHEATLEY, Esq., 53, Berners Street, W.

TEMPORARY NOTICE.

THIS edition of "Piers Plowman" will be in four volumes, the contents of which will be : Vol. I.—The "Vernon" Text, or Text A ; Vol. II.—The "Crowley" Text, or Text B ; Vol. III.—The "Whitaker" Text, or Text C ; Vol. IV.—General Notes, and a complete Glossary, with references to all three texts. Believing that a Glossary to all the texts at once will be much more useful than three separate glossaries at the end of each volume, I have ventured to issue this volume without one. It will, I think, be found that the foot-notes, containing various readings, do very frequently give paraphrases of the harder sentences, and glosses upon the harder words ; they ought to be consulted before the Glossary, and often render a reference to it hardly necessary. Again,—(with the exception of Passus X. and XI., which contain much that is new)—most of the lines in the present text will be found in Mr Wright's well-known edition of Piers Plowman, and the reader may therefore well consult the Glossary at the end of his second volume, though he must be prepared to find considerable variations in the spelling. The real value of this great poem (which has been sadly neglected, yet which is most valuable as illustrating the political and religious ideas of our forefathers, and their social condition) can also be best discussed after all three texts are in the reader's hands. The Introduction prefixed to this first volume gives but a general and inadequate notion of it.

W. W. S.

Langland's Vision
of
Piers Plowman.

The Vernon Text; or Text A.

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The Vision of William

concerning

Piers Plowman,

TOGETHER WITH

Vita de Dowel, Dobet, et Dobest,

Secundum Wit et Resoun,

BY WILLIAM LANGLAND.

(ABOUT 1362—1380 A.D.)

EDITED FROM NUMEROUS MANUSCRIPTS, WITH
PREFACES, NOTES, AND A GLOSSARY,

BY THE

REV. WALTER W. SKEAT, M.A.,

LATE FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE; EDITOR OF "LANCELOT OF THE LAIK,"
AND "THE ROMANS OF PARTENAY;" AND TRANSLATOR OF THE
"SONGS AND BALLADS OF UHLAND."

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INTRODUCTION.

HAVING more than once been asked the question—"What *is* Piers Plowman?"—it occurs to me that it will be useful to many readers to have this question answered for them in a few words. Many persons, even scholars and antiquaries, have loosely used the title *Piers Plowman* as though it were the *name of an author*, instead of remembering that it is the name or subject of a poem; it would be a mistake exactly similar to this, to attribute the "Pilgrim's Progress" to *Christian*. But the author's name is Langland, probably William Langland, and the name of his poem is—The Vision of William concerning Piers Plowman, which has been more briefly expressed as—The Vision of Piers Plowman. But this shorter title is most misleading; so few apprehend the fact that the word *of* in this case is a translation of the Latin *de*, and not the sign of the genitive case; and the confusion has been made far worse by the circumstance that there is another and distinct poem, by another author, the name of which is "Pierce Ploughman's Crede," or "The Crode of Pierce Ploughman," in which the word "*of*" *is* the sign of the genitive case. If the reader will only bear in mind these two uses of the word *of*, he need never go wrong in this matter. Having thus cleared the way by this preliminary explanation, the whole matter may be briefly stated thus. A poet of the reign of Edward the Third, of whom scarcely anything is known but the name (and even that is uncertain), wrote a poem in alliterative verse which he threw into the form of several successive visions; in *one* of these he describes his favourite ideal character—Piers¹—and in course of time

¹ The character of Piers, in its highest form of development, is identified by Langland with that of Christ the Saviour—"Petrus est Christus."

the name was used as a common title for the whole series of them. His vivid descriptions and earnest language caused the poem to be very popular, and the fertile imagination of the author induced him to rewrite the whole poem twice over, so that what may fairly be called three editions of it still exist in manuscript. The first or earliest of these is given in this volume, and is of great interest.¹ It is the scarcest of the three, and yet sufficiently common; the whole number of MSS. of the poem being very large. The poem—in all its shapes—abounds with passages which we could ill afford to lose; the vivid truthfulness of its delineations of the life and manners of our forefathers has been often praised, and it is difficult to praise it too highly. “Everywhere it gives flesh and blood to its abstractions by the most vigorous directness of familiar detail, so that every truth might, if possible, go home, even by the cold hearth-stone of the hungriest and most desolate of the poor, to whom its words of a wise sympathy might be recited.”² As indicating the true temper and feelings of the English mind in the fourteenth century, it is worth volumes of history; and the student who is desirous of understanding this period aright cannot possibly neglect Langland and Chaucer. Strangely too, and fortunately, these two authors are, in a great measure, each the supplement of the other. Chaucer describes the rich much more fully than the poor, and shews the holiday-making, cheerful, genial phase of English life; but Langland pictures the homely poor in their ill-fed, hard-working condition, battling against hunger, famine, injustice, oppression, and all the stern realities and hardships that tried them as gold is tried in the fire. Chaucer’s satire often raises a good-humoured laugh; but Langland’s is that of a man who is constrained to speak out all the bitter truth, and it is as earnest as is the cry of an injured man who appeals to heaven for vengeance. Each, in his own way, is equally admirable, and worthy to be honoured by all who prize highly the English character and our own dear native land. There is a danger that some who take up “Piers Plow-

¹ In particular, Passus X. and XI. contain much that has *never been printed before*.

² Professor Morley, *English Writers*, vol. 1, p. 758; see also p. 775. The reader will also find some most valuable remarks upon Langland’s poem in Dean Milman’s *History of Latin Christianity*.

man" may be at first somewhat repelled by the allegorical form of it, or by an apparent archaism of language,¹ and some passages are sufficiently abstruse to require a little thought and care to be taken before one can seize their full meaning ; but there are few books that so thoroughly repay a little painstaking consideration, and, when once the spirit of the poem is fully entered into, it is found to be replete with interest and instruction. The reader who does not throw it aside *at first* will hardly do so afterwards ; and so it must ever be with the works of a true poet, when once the mind is attuned to his thoughts and feelings. Such, then, is "Piers Plowman," a poem written with as intense an earnestness and as untiring a search after truth—which is the ever-recurring burden of it—as any in the English language.

The extreme earnestness of the author and the obvious truthfulness and blunt honesty of his character are in themselves attractive and lend a value to all he utters, even when he is evolving a theory or wanders into abstract questions of theological speculation. But we are the more pleased when we perceive, as we very soon do, that he is evidently of a *practical* turn of mind, and loves best to exercise his shrewd English common sense upon topics of every-day interest. How often does the student of history grow weary of mere accounts of battles and sieges and the long series of plunders and outrages revenged by other plunders and outrages which require to be again revenged in their turn, and so on without end, and long to get an insight into the inner every-day life of the people, their dress, their diet, their wages, their strikes, and all the minor details which picture to us what manner of men they really were ! And it is in such a poem as the present that we find all this, and find it, too, not

¹ To acquire a *thorough* knowledge of old English is, indeed, almost the work of a lifetime. But *some* familiarity with it, enough to enable one to understand a large portion of our early literature, may be picked up in a few weeks—almost in a few days. It is amazing to find what a bugbear "old English" is to many Englishmen ; they look upon it as harder to learn than Chinese. Yet any one who will take the trouble to master one or two of the Canterbury Tales has the key to much of the wealth of our early English literature ; and the man who will *not* take the trouble to do this deserves to be guided by guesswork rather than by evidence in his notions of English grammar ; as he probably will be.

merely hinted at or presupposed, but sketched out vividly and to the life by a master-hand. That this is really the case might be shewn by numberless quotations, but the reader will probably prefer to see a few good instances of it only, that he may be tempted to find out more for himself.

To plunge at once *in medias res*. Here is the interior of a beer-house in the time of Edward the Third, and a description of the company therein.¹

"Cisse the sutor's² wife · sat on the bench,
 Wat the warrener · and his wife both,
 Tomkin the tinker · and twain of his knaves,
 Hick the hackney-man · and Hogg the neelder,³
 Clarice of Cook's lane · and the clerk of the church,
 Sir Piers of Pridie · and Pernel of Flanders,
 Daw the ditcher · and a dozen other.
 A ribibour,⁴ a rattoner⁵ · a raker of chepe,⁶
 A roper, a reding-king⁷ · and Rose the disher,
 Godfrey of Garlickshire · and Griffin the Welsh,
 And of upholders a heap · early by the morrow
 Give the Glutton with good will · good ale to hansel.
 Then Clement the Cobbler · cast off his cloak,
 And at the new fair · he laid it to sell;
 And Hick the ostler · hit⁸ his hood after,
 And bade Bet the butcher · be on his *side*.
 There were chapmen chosen · the *ware to appraise*;
 Whoso had the hood · should have [some] amends.
 They rise up rapely⁹ · and rowned¹⁰ together,
Appraising the pennyworths · and parted [them] by themselves.
 There were oaths a heap · *whoever them heard*!
 They could not, *for* their conscience · accord to-gether,

In these extracts, I have modernized the spelling, and where words are printed in italics, have slightly altered the language. Words between brackets are insertions of my own. With such slight changes how easy the language becomes! The *first* extract is a passage of *unusual* difficulty.

² cobbler's. ³ Needle-seller. ⁴ ribibe-player. ⁵ rat-catcher. ⁶ a vagrant chapman.

⁷ one of a certain class of feudal retainers. ⁸ Here used in the sense of "cast."

⁹ rapidly, in a hurry.

¹⁰ whispered, buzzed.

Till Robin the roper · was red ¹ to arise,
 And named for a numpire · that no debate *were*.
 Then Hick the ostler · had the cloak,
 In covenant that Clement · should the cup fill
 And have Hick's hood—the ostler's · and hold himself *paid* ;
 And he that repented rathest ² · should arise thereafter,
 And greet Sir glutton · with a gallon of ale.
 There was laughing and lotering ³ · and ‘let go the cup ;’
 Bargains and beverages · began to arise,
 And [they] sat so till evensong · and sung some while,
 Till Glutton had gulpèd · a gallon and a gill,” &c.—V. 158—191.

Not so unlike modern English common life—these “bargains and beverages,” and the “oaths a heap !”

Mark, on the other hand, how our author praises temperance.

“Eat not, I hote ⁴ thee · till hunger thee take,
 And send thee some of his sauce · to savour thee the better.
 Keep some till supper time · and sit thou not too long ;
 Arise up ere appetite · hath eaten his fill ;
 Let not Sir Surfeit · sit at thy board.
 And if thou diet thee thus · I dare lay both my ears,
 That Physic shall his furred hood · for his food sell,
 And eke his cloak of Calabre · with knobs of gold,
 And be fain, by my faith ! his physic to *leave*,
 And learn to labour with land · lest livelihood fail.”

VII. 248—259.

That is, if men were only temperate and consented to diet themselves, doctors would have to turn farm-labourers to get a living ! A lesson as valuable as it is true, and men are nearly as far off as ever from learning it.

Or suppose, again, that we would know somewhat as to the diet of the poor. Here is the explicit statement of it.

“‘I have no penny,’ quoth Piers · ‘pullets to buy,
 Neither geese nor grice ⁵ · but two green cheeses,

¹ told, bidden.

⁴ bid.

² soonest.

³ badinage, “chaffing.”

⁵ pigs.

And a few curds and cream · and a therf¹ cake,
 And a loaf of beans and bran · baked for my children.
 And I say, by my soul ! · I have no salt bacon,
 Nor no cokeneys,² by Christ · collops to make.
 But I have porets³ and parsley · and many cole⁴-plants,
 And eke a cow, and a calf · and a cart-mare
 To draw afield the dung · while the drought lasteth.
 By this livelihood must I live · till Lammas time,
 By that, I hope to have · harvest in my croft,
 Then may I dight thy dinner · as thee *best* liketh.⁵
 All the poor people · peas-cods fetched,
 Baked beans in bread · they brought in their laps,
 Chibolles, chief meat⁶ (?) · and ripe cherries many,
 And proffered Piers this present · *therewith* to please Hunger.”

VII. 267—282.

This bread made of beans is the same, I suppose, as the horses and dogs ate :—

“ With hounds’ bread and horse-bread · hold up their hearts ! ”

VII. 203.

This was all very palatable when wages were low, but as soon as the poor got higher wages, as they did at harvest time, nothing would serve them but the finest wheat-bread, and the best and brownest ale ; none of your “ half-penny ale ” then, or “ penny ale ” either.

“ Labourers that have no land · to live on but their hands,
 Deign not to dine a-day · [on] a-night-old worts,
 May no penny-ale them *please* · nor no piece of bacon,
But only fresh flesh · or else fried fish,
 Both “ chaud ” and “ plus-chaud ” · *against* chilling of their maw !
Except he be highly hired · else will he chide,
 That he was a workman wrought · [he will] warie the time,⁶
 And curse *deeply* the king · and all his council after,
 Such laws to *make* · labourers to chasten.”—VII. 295—302.

¹ unleavened.

² lean fowls.

³ a kind of leek.

⁴ cabbage.

⁵ What is “ cheef mete ” ? Another reading is “ kernels,” or else “ chervils ” (Wright), and another “ chest-nuts.” *Chibolles* are leeks.

⁶ curse the hour.

Langland is peculiarly at home when he adopts a satirical vein, and I select the following among many instances of it. He describes how the king made up his mind to punish Falsehood, Guile, and Liar, if he could possibly catch hold of them, whereon the three delinquents made off as fast as they could, and could meet with no kindly reception but with the friars, the pardoners, and cheating tradesmen. No one else would have anything to do with them !

“Then Falsehood for fear · fled to the friars ;
 And Guile doth him to go ¹ · aghast for to die,
 But merchants met with him · and made him abide,
 Besought him in their shops · to sell their ware,
 Apparelled him as a ‘prentice · the people to serve.
 Lightly Liar · leapt away thence,
 Lurking through lanes · to-lugged ² *by* many.
 He *was* nowhere welcome · for his many tales,
 But *everywhere* hunted · and hote to truss.³
 Pardoners had pity · and put him to house,
 Washed him and wrung him · and wound him in clouts,
 And sent him on Sundays · with seals to churches,
 And [he] gave pardon for pence · pound-mele ⁴ aboute,” &c.

II. 186—198.

Not that the pardoners were quite allowed to monopolize Liar ; the quack-doctors and grocers wanted to press him into their service just as much.

Still better is the poet's indignant reproof of the pert boys who think to shew off their cleverness by scoffing at God and His just ways.

“Now is each boy bold · brothels ⁵ and others,
 To talk of the Trinity · to be holden a sire,
 And findeth forth fancies · our faith to impair,
 And eke defameth the Father · that us all made,
 And *talks* against the clergy · crabbed words.
 ‘Why would God our Saviour · suffer such a worm
 In such a wrong wise · the woman to beguile ?

¹ prepares himself to depart.

² lugged about, teased.

³ bidden to pack.

⁴ by whole pounds at a time.

⁵ reprobates.

Both hir husband and she · to hell through him went,
 And their seed for that sin · the same woe *suffer* ?
 Such motives they move · these masters in their glory,
 And make men misbelieve · that muse on their words."

XI. 61—69.

But to pick out all the interesting passages would be to transcribe half the poem; and I may refer the reader to the Preface following—pp. xxxiii., xxxiv., and xxxviii.—for further remarks on the character of the work and of its author, and to pp. xxxix.—xliii. for an "argument" of the whole of the earliest version. I now merely add one more extract, in quite a different strain, which is especially interesting as indicating the dawn of the Reformation, and which (towards the end) is hardly less distinctly and vigorously put than it would have been by Luther himself.

"Now hath the pope power · pardon to grant,
 For people without penance · to pass *into* joy.
 This is a leaf of our belief · as lettered men *teach* us,
 Quodcunque ligaveris super terram, erit ligatum et in cœlis.
 And so I believe leally · (our Lord forbid it else !)
 That pardon and penance · and prayers do save
 Souls that have sinned · seven *times* deadly.
 But to trust to Triennials · truly, me thinketh,
 Is not so *sure* for the soul · certes, as Do-well.
 Wherefore I rede ¹ you, rinks ² · that rich be on earth,
 Upon trust of your treasure · triennials to have,
 Be ye never the bolder · to break the ten hests ;
 And, namely, ye mayors · and ye master judges,
 (That have the wealth of the world · *and* wise men are holden),
 To purchase *you* pardons · and the pope's bulls !
 At the dreadful day of doom · *when* the dead shall arise,
 And come all before Christ · and accounts yield [Him],
 How thou leddest thy life · and His law keptest,
 What thou diddest day by day · the doom will ³ rehearse.

¹ advise.

² men.

³ Here I have omitted "*þe*" = for thee, as relates to thee.

A pack full of pardon there · with Provincials' letters,
 Though thou be found in Fraternity · among the Four Orders,
 And have indulgence doubled · but ¹ Do-well thee help.
 I *would* give for thy pardon · *not* one pie's ² heel !
Wherefore I counsel all Christians · to cry Christ mercy,
 And Mary his mother · to be mean ³ between,
 That God give us grace · ere we go hence,
 Such works to work · while that we are here,
 That, after our death-day · Do-well [may] rehearse
 That at the Day of Doom · we did as He hight⁴."

Passus VIII., ll. 160—187.

¹ unless.

² magpie's ?

³ mediator.

⁴ commanded; omitting "us," as in MS. T.

PREFACE I.

TEXT A.

§ 1. THE MSS. of "Piers Plowman" are indeed numerous. Extracts from *twenty-nine* have already been exhibited in my tract published for the E. E. T. S. in 1866. Besides these, I have seen or heard of several others, viz. a second MS. at Dublin, two belonging to Lord Ashburnham,¹ one in the library of Lincoln's Inn, two among the Douce MSS. at Oxford (numbered 104 and 323), MS. Ashmol. No. 1468, one in the possession of H. Yates Thompson, Esq., of Liverpool, and a fragment of four leaves only (but of a fair text), in MS. Lansdowne 398, fol. 77.² In MSS. Additional (B. M.), 6399, there is a piece called "Langland, commentary on his Piers Plowman," but it is only a fragment of about three leaves in a modern hand. I feel sure there are yet more in various parts of the country, many probably in private hands, and I should be much obliged for any information concerning them. I have to thank Lord Ashburnham and H. Yates Thompson, Esq., for the kind way in which they have assisted me, by sending me transcripts of the passage printed in the "Extracts," and for further information concerning their MSS.

§ 2. The poem takes no less than *five* different shapes, but *two* of these are merely owing to differences of arrangement made by the scribes; and there are really no more than *three* forms of it. Before discussing these, I shall give to them the following names, for distinct-

¹ One of these seems to have belonged to Dr Adam Clarke; but Dr Clarke had *two*. Where is the other?

² I think Sir Thos. Phillipps has two other MSS., besides the one from which Whitaker printed his edition.

ness' sake. Those of the *first* or *earliest* form I shall speak of as being of Type A, or of the "Vernon" type, because the best example of it is furnished by the *Vernon MS.* at Oxford; those of the *second* or *next earliest* form belong to Type B, or the "Crowley" type, so named because the earliest printed edition was taken from one of these, and was printed by *Robert Crowley* in 1550;¹ those of the *latest* form belong to Type C, or the "Whitaker" type, of which only one has ever been printed, viz. by Dr Whitaker, in 1813. It will also be convenient to speak of *Text A*, *Text B*, and *Text C*, meaning by these the texts which I am now editing; thus *Text A* means the text given in the present volume, the text of the best MS. of the *Vernon* type. The present preface, for the most part, concerns MSS. of this type only.

§ 3. Of this earliest and most interesting form of the poem very little seems to have been hitherto known. The only reference to it in Mr Wright's preface to his edition is where he tells us that "a few readings are added from a second MS. in Trinity College Library (R. 3. 14)," of which more presently; and he speaks of only "two classes" of MSS. But in Warton's *Hist. of Engl. Poetry*, vol. 2, appendix, p. 482, is the following noteworthy passage. "Among the Harley MSS. there is a fragment of this poem written upon vellum (No. 875),² of an equally early date with *Vespasian B. xvi.*,³ and in a character nearly resembling it. Unhappily this fragment extends only to the 151st line of the 8th passus, nor is it free from lacunæ even thus far.⁴ Our loss is however in some measure repaired—perhaps wholly so⁵—by the preservation of a transcript on paper, in the same collection (No. 6041), which, though considerably younger, and somewhat modernized in its orthography, exhibits a much more correct⁶

¹ The excellent edition by Mr Wright exhibits this form of the poem.

² Described below; see description of MS. No. III.

³ This MS. is very old and very good; but it belongs to Type C; I can find nothing better of its kind, and shall therefore probably use it to form Text C.

⁴ Some leaves are lost; but there are no other lacunæ, except such as it has in common with Harl. 6041 and all the MSS. of the earliest type.

⁵ What would Warton have said had he seen some of the MSS. described below! In particular, MS. T closely resembles the one he is here speaking of, but is *far better*.

⁶ It is sometimes *less* correct; as the reader may see for himself.

and intelligible text. *From this manuscript it is evident, that another and a third version was once in circulation ; and if the first draught of the poem be still in existence, it is here perhaps that we must look for it.* For in this, the narrative is considerably *shortened*, many passages of a decidedly *episodic cast*—such as the tale of the cat and the rats, and the character of Wrath—are wholly *omitted* ; others, which in the later versions are given with *considerable detail* of circumstance, are here but *slightly sketched* ; and though *evidently the text-book* of Dr Whitaker's and Crowley's versions, it may be said to agree with *neither*, but to alternate between the ancient and modern printed copies.”¹ The italics are mine, intended to draw attention to the truth and importance of the above note, in which most of the characteristics of the early MSS. are so well hit off. I would add further that (as the reader will soon see), we now know of many more MSS. of this type ; that we have abundant evidence of its being really the first and original draught of the poem, that Type B is obviously derived from it almost wholly by amplification and addition, and preserves nearly the same order in the narrative, even where C wanders away from both ; and that (which greatly helps the argument) the Latin quotations occurring in A are much fewer than those found in the corresponding parts of B and C, even when all allowance is made for the amplification of the story. More than this, such Latin quotations as *do* occur in A are nearly all from the Bible, and chiefly from the more familiar parts of it, the Psalms and the Gospels ; in the later texts, they have a wider range. It is also to be noted that the oldest and best MS. yet found, the Vernon MS., belongs to the earliest type. But the great feature of MSS. of the A type is this, that they do not extend beyond eleven passus. They contain considerably less than *one half*, perhaps not much more than *a third* of the whole poem. As there is, in the case of three of them, an apparent contradiction to this, this point will be best discussed after the MSS. have been fully described ; and, to make the matter clear as briefly as possible, I here at once enter on the description of all the MSS. of this class with which I am acquainted.

¹ He means, between Crowley's and Whitaker's copies. To “alternate” is scarcely the right word ; it is *far* closer to the former of these than the latter. Still, it sometimes comes closer to the latter in a few points.

§ 4. DESCRIPTION OF THE MSS.

I. Vernon MS. ; denoted throughout this volume by the letter V, and used to form Text A.¹ Its date is about 1370—1380. This MS. is indeed a noble and an admirable one. Its immense size, and the beauty of the vellum, of the writing, and of the illuminated letters have long since attracted notice, and it has already been made considerable use of by editors, and several extracts from it are in print. It would be a good deed to print it all, and it will receive considerable attention from our Society. It has received the name of “*Sowle-hele*,” as containing things useful for the *soul's health* ; and the name is a good one : the poems and treatises in it, which are very numerous, being chiefly of a religious cast. On a square slip, pasted inside the cover, are the words, somewhat defaced, “*Bibliothecæ Bodleianæ Dono dedit Edvardus Vernon Armiger olim ex col. Trin. in hac universitate Superioris ordinis Commensalis in nupero bello civili a partibus regijs strenue propugnabat Militum tribu[nus]*.” It contains considerably more than 400 large leaves, each containing two columns, and each column, when written without breaks, contains about 80 lines.² The “*Piers Plowman*” occupies but a small space in it, beginning at fol. 394 *b*, col. 2, and ending with fol. 401 *b*, taking up just 28 columns and a half. The initial letters, denoted in this volume by large capitals, are illuminated in gold and colours. The Passus are not numbered, but are denoted by leaving a blank line above them, and these divisions exactly agree with those of the other MSS. of the same type. The poem is written in long lines, as here printed, and each line is divided into two by a metrical dot, here denoted by an inverted full stop, indicating a pause of the voice, such as is often equivalent to a comma in punctuation, but which must sometimes be disregarded as a punctuating mark, just as we sometimes so disregard a colon in the Prayer-book version of the Psalms. Besides these dots, it has others occasionally inserted, as, for instance, after *me* in l. 2, after *beo-heold* in l. 13, *dich* (l. 16), *feld* (l. 17), *worchinge* (l. 18), &c. These also have reference to the pauses in

¹ In the “*Parallel Extracts*” it is numbered 1.

² For some account of the MS. see the description of it by J. O. Halliwell, Esq., published by J. R. Smith, 1848.

recitation, and subdivide the half-verses into quarter-verses; but they are introduced so sparingly, upon the whole, that I have omitted them, as only tending to confuse. The word *I* is always followed by a point, as (I.), and the word *and* (.and.) has a point both before and after it; these slight peculiarities I have not preserved. In other respects, however, it has been very faithfully followed, its capital letters preserved, and all expansions of contractions marked by the use of *italics*.¹ The paragraph marks (¶) are, in the MS., painted red and blue alternately. Among the illuminated letters we often meet with the *thorn-letter* (þ), but never a capital 3. This is owing to the illuminator, who has made a capital Y more than once where a small 3 can be detected as having been written to tell him what to do.

This MS. was taken for the *text*, not solely because it is the oldest and best written, but also because a careful collation of it with the rest has shewn that its readings are, on the whole, better than those of any other. It seems to me to be the best known MS. of "*Piers Plowman*" in every respect. Still, it is not perfect. It is a peculiar difficulty, in writing out alliterative poems, to avoid missing a line. This is easily ascertained by mere practice in transcription, and I have especially noticed that hardly any MS. of "*Piers Plowman*" is free from this defect. It very frequently happens that the missing lines are most obviously needed to complete the sense. On this account, and also because it is best to shew *every* line that can be found in the early MSS., lines have been inserted from other MSS. wherever they occur. Only one or two bad ones have been relegated to the foot-notes. The reader will observe how very few of these extra lines there are, after all, and how *very closely* all the MSS. of

¹ Much trouble has been saved me by the extreme correctness of the transcript made for me by Mr Geo. Parker, of Rose Hill, Oxford, to whom I am much indebted; as also to Mr E. Brock, who assisted me in the collation of the Text with the Harleian MSS. But I have not omitted to compare either the transcript or the proof-sheets with the MS. throughout, and both of these again with the extracts from this poem so lately printed in Mr Morris's "*Specimens of Early English Poetry*." That there are a few (unimportant) variations of spelling between his text and mine I am aware; and I have ascertained that mine is, in such instances, correct. Much pains has been bestowed upon the present text, and I think the printer's errors in it cannot but be very few. That whatever do occur are utterly unimportant, I am most fully confident.

Type A agree together in their general contents, their differences being chiefly verbal. The text has also been emended by help of the other MSS. where it seemed to need it; the amended word being inserted between square brackets, and account of it rendered in the foot-notes. In a *very* few cases, a word occurring in MS. V has been suppressed in the text, notice being of course given of this in the foot-notes.

The MS. has but one great defect. It is, that a single leaf has been cut out of it with a sharp knife, the extreme inner edge of the leaf being still visible. Most unfortunately, this leaf is the *very one* which contains the concluding portion of the last Passus; so that we cannot certainly say how it ended. At the same time, it is very evident that it never contained much *beyond* these eleven Passus, for a leaf can only contain 320 lines at most, and there are about 140 lines lost from the eleventh Passus, which would very nearly fill up the one side of the leaf. But the poem which follows "*Piers Plowman*" has lost its beginning, so that the contents of this leaf can be nearly accounted for.¹ The abundance of my materials has enabled me to remedy this defect in a great measure, by giving the missing portion of the poem from MS. T, with collations from four others.

II. MS. Harl. 875, denoted in this volume by the letter H; of early date, about 1400.²

This valuable MS. is the one alluded to by Warton. It is of vellum, and consists of 21 leaves only (size, about 10 inches by 6½), with about 40 lines to the page. One leaf, the 17th, is lost, and it is imperfect at the end, terminating at l. 144 of Passus VIII. I greatly doubt if it ever went further than the end of this Passus, as will be shewn presently, in discussing the probable point of termination of the

¹ I have not succeeded in finding out *how much* of the succeeding poem is lost. It seems to be on the subject of Joseph (of Arimathea?) and is written in alliterative verse; but the verses are run together, so that the folio begins in the middle of a line, thus:

... sire, he seis · and sonenday is nowē;
And þei lenden of þe toun · and leuen hit þere."

Mr Halliwell's description is here wrong; he calls the piece succeeding "*Piers Plowman*," *Judas and Pilate*; but the beginning of this poem—"Judas was a luper brid"—is on fol. 404 *verso*. β, not, as he says, on fol. 403 *recto*. α.

² Numbered 7 in the "*Parallel Extracts*."

MSS. of this type. This MS. is, in general, very close to the "Vernon," and pairs off with it better than any other does, as will soon appear by studying the foot-notes. It contains additional lines occasionally, and seems to be the *fullest* of the series. It is therefore very useful for completing the sense, in passages that seem incomplete. It may be, however, that a few of these extra lines are spurious; at any rate, the two long parentheses, Pass. II. ll. 136—139, and ll. 141—143, are very awkward, and seem peculiar to this MS. It has been collated with the text throughout as far as it goes, and all its important variations of reading will be found in the foot-notes, and the proof-sheets have been compared with the MS.

III. MS. in Trinity College, Cambridge, marked R. 3. 14, denoted in this volume by T; date, near the beginning of the fifteenth century.¹

This is a very remarkable and valuable MS., and has been used to complete the text, at the end of Passus XI. It contains 72 written leaves of vellum, containing about 42 to 46 lines on a page; the size of each page being $11\frac{1}{2}$ by $6\frac{1}{2}$ inches. On the fly-leaf preceding the poem is a coloured drawing, with the motto "God spede þe plouz & sende us korne I-now." A copy of this drawing is given, as a frontispiece, in Mr Wright's edition of the poem. The volume contains the *whole* of "Piers Plowman," but this has only been achieved by fitting on a part of a MS. of Type C to the earlier text. There would be nothing remarkable in this were it not that the same peculiarity occurs in two other MSS.² Hence arises the question—Are the texts A and C merely *joined* in all three MSS.; or is it that Text A was originally completed by what was afterwards the latter part of Text C? The latter supposition is altogether out of the question, as will be seen in the sequel, and hence we are sure that the texts are *joined*; and, indeed, on closer inspection, the signs of junction become obvious. The system of division into Passus and of numbering the Passus is *not the same* in A and C; and this furnishes an easy test; for the former part of this MS. follows the A-text system, the latter the C-text system; and, as a necessary consequence, we find that the

¹ Numbered 11 in the "Parallel Extracts."

² Both described below, and numbered V and X.

numbering of the *Passus* is all wrong at the point of junction. At this point we find written *Passus tercius de dowel*,¹ and *only eighteen lines* below comes the title *Passus secundus de dobet*;² the next *Passus* has no title, but the next after that is *Passus quartus de dowel*; after which the numbering is more consistent and regular. The insertion of the title *Passus tercius de dowel* above what is really the mere end of a *Passus* shews that at this point the junction was made;³ and it is *at this very point* that the Douce and Ashmolean MSS. (D and A) break off. The texts are, however, joined exactly at the right place, which was easily done merely by looking for the quotation *Brevis oracio penetrat celum*, which forms an excellent catchword. To remove, however, all doubts in the reader's mind, it is proper to add that, though the junction of the two texts has been effected as well perhaps as it could have been effected, there are certain differences of arrangement of the subject-matter in texts A and C, which interfere with the continuousness of the story, so that the patching becomes at once obvious upon comparison. Briefly, *external* evidence indicates that two quite different texts are here joined, and the *internal* evidence *proves* it, as I think, beyond a doubt.

This is the best place to note that this MS. abounds with tags at the end of words, which some would consider as equivalent to a final *e*. I am not myself of this opinion (at any rate as regards this MS. in particular); but, that they may not be disregarded, I have printed an italic *e* wherever they occur. Such a spelling as “life” seems, however, inferior to “lif.”

The MS. has been collated with the text down to the point where it is itself used to complete the text. Having had ready access to it at all times, the proof-sheets have been compared with it several times over.

IV. MS. belonging to University College, Oxford, denoted in this volume by U; date, the early part of the fifteenth century.⁴

¹ The seventeen lines with this title belong to *Passus* II. of *Do-wel*, which, however, the scribe ought to have reckoned as *Passus* I., according to the method he adopts farther on.

² *Dobet* is a mere error for *dowel*; this is consistent then with the scribe's subsequent way of numbering, which differs from that in Dr Whitaker's edition.

³ See description of MS. No. X.

⁴ Numbered 10 in the “Parallel Extracts.”

Besides “Piers Plowman,” it contains many pieces in Latin. The English portion comes first, and consists of 31 vellum leaves, followed by 5 on paper; the size of the page is about 8 inches by 6, and each page contains about 33 lines. The 3rd leaf is missing. It is an important and valuable MS., especially from its evident independence of the rest, agreeing sometimes with one and sometimes with another, sometimes even with none, yet corroborating them in the main. It must have been copied from an older and imperfect one, or still more probably, from *two* others, some of the leaves in which were out of place. Hence some of its text is most absurdly transposed, and takes the following order. From the beginning it is regular down to Passus II. l. 25, which is immediately followed (on the same page) by Passus VII. ll. 71—213, and then returns to l. 182 of Passus I., the last four lines of Passus I. and some twenty lines of Passus II. occurring *twice over*. It then goes on down to Passus VII. l. 70, when the passage which has already occurred is omitted. The vellum portion is better than the paper, and apparently by an earlier hand, though both are of the earliest type. The paper portion begins with “But honysche hym as an hound & hote hym go þennes” (Passus XI. l. 48), and is of less value, and its readings less to be relied on. Still, it has been collated with the text throughout, and repeatedly compared with the proof-sheets.

V. MS. Harl. 6041; denoted hereafter by the symbol H_2 ; date, scarcely earlier than 1450.¹ This is the MS. to which Warton has drawn attention in the passage above quoted, and his conjecture, that it belongs to the earliest class, is perfectly right. Yet it is but a poor one, compared with the four already mentioned. It is on paper (size, about 9 inches by 6), and the writing is loose and not very careful; mistakes are not unfrequent. On fol. 96 *b* we find the note, “This boke perteynet to my dAne william holyngborne.” Several leaves are partly torn out. It is remarkably close to MS. T; and, hence, after collating it closely with the text from the beginning down to l. 146 of Passus II., I ceased doing so; finding that it is, practically, little else than an inferior duplicate of T, and may be neglected without much loss. Yet it has occasionally been consulted in difficult

¹ Numbered 15 in the “Parallel Extracts.”

passages, and readings from it will be found here and there throughout the book. It was especially useful for collation throughout the last portion of Passus XI. It resembles T also in its being a mixture of types A and C; the point of junction is the same, but the only indication of it is that, seventeen lines lower down, there is a marginal note, "*primus passus deficit hic*," which, seeing that *Passus tercius* is in question, is a mark of confusion as well as of deficiency.

VI. MS. Douce 323; denoted hereafter by D. This is in a comparatively late hand (about 1480?), clearly written upon paper, each leaf about 11 inches by 8, with a very wide margin, about 31 lines to the page. *Contents.* fol. 1—101. A history of England, printed by Wynkyn de Worde, 1515. folio, under the title of "*Fructus Temporum*." Begins—"In the noble lande of Surrye;" ends—"without eny chalange of eny man. Amen. Deo gracias." Fol. 102—140 *a*; "*Piers Plowman*;" begins—"In A somer sesoun," &c.; ends—

"Percen with a pater noster þe paleys of heuene
With-oute penaunce at here partyng in-to heye blysse.
Now of þis litel book y haue makyd an ende,
Goddis blessing mote he haue þat drinke wil me sende.
Explicit liber petri plouman."

Fol. 140 *b*—159 *b*. The Abbey of the Holy Ghost, with a drawing of the Abbey on fol. 159 *b*. Fols. 160—167. Sir Ypotype, beginning "*Alle þat will of wysdom lere*;" ending—"And þankeþ god al his wille;" (imperfect?). This MS. follows T rather closely, but is full of gross blunders. On this account, after collating with Passus I.—IV., I desisted, finding that it only tended to choke the foot-notes with inferior readings. But it was useful again for the latter part of Passus XI.

VII. MS. Ashmole 1468; denoted by A. Imperfect, on paper, of no very early date, and has many corrupt readings. It begins at Passus I. l. 142, and ends with the line—

"Without penauns at here partyng into þe blisse of heuyn. Amen.
Amen. Amen."

A few Latin quotations are scribbled below, which have occurred

in *Piers Plowman*. Very little use has been made of this, as it seems an inferior MS. ; yet it furnished a few good readings at the end of *Passus XI*.

The above are the only MSS. of which I have made use ; but there are others of Type A ; viz. the following ones :

VIII. MS. in the library of Lincoln's Inn ; date, about 1450 ? It contains—1. Part of *Le Beau Desconus* ; 2. *Merlin* ; 3. *Alexander* ; 4. *Bellum Trojanum* ; 5. *Piers Plowman*, and is incomplete at the beginning and end. See Hunter's "Three Catalogues," p. 399.

The *Piers Plowman* is contained in 17 leaves, containing about 52 or 53 lines in a page. It is imperfect, and the last page is much defaced, rubbed, and discoloured ; the last words on the page that can be traced are . . . *bischopis lettres* . . . ; i. e. about 20 lines from the end of *Passus VIII.*, and only some 14 lines beyond the point where H ends ; probably neither of them ever went further than the end of this *Passus*, i. e. than the end of the *Vision of Piers Plowman*, *properly so called*. On comparing a transcript of a considerable number of lines kindly made for me by Mr Furnivall, I found that the text has been much corrupted by the scribe, and that to collate it would only fill the foot-notes with false readings, except in places where the text is sufficiently ascertained without it. The corruptions are due to an inordinate love of alliteration, so that a new word is often incorrectly put for an old one for the mere sake of getting a *fourth* word in the line beginning with the rime-letter, contrary to the rules of an alliterative verse, which does not *require* this, but on the contrary seeks, *as a rule*, to avoid it.¹ Hence we get such lines as,

"Went wyde into þis worlde wondres to *wayte*," (l. 4) ;

"Vndur a brod banke by a borne *brymme*," (l. 8) ;

"I sagh a tour on a tofte treowliche *ytymbred*," (l. 14).

The scribe has made yet one more mistake ; he sometimes separates the line into two half-lines, each alliterative in itself ; as,

"In abite as an hermyte, vn-worthy of werkes," (l. 3).

"For to seche seynt Iame & rerykes² at rome, (l. 47).

¹ Of course, *some* lines of this form are genuine ; and notably l. 1, in which nearly *all* the MSS. of all types agree.

² *Sic* ; an error for *relykes*.

Careful examination of the MS. shews, in fact, that it is best dismissed.

There are yet two more MSS., which though not *strictly* agreeing with those of the earliest type, are yet mere modifications of it; they are a little amplified, yet much less full than Text B. I also consider them here, because but little further use will be made of them.

IX. MS. Harl. 3954; date about 1420.¹ The “Piers Plowman” extends from fol. 92 to fol. 123 *b*. The MS. is on vellum; and the pages are of a peculiar shape, about 11 inches long by a little less than 6 inches wide; each page contains about 40 lines. It has some very peculiar spellings, as *quat* for *what*, and *xal* for *shall*, which are marks of an East-Midland dialect. At the beginning, it follows Type B, giving a long prologue which contains the “story of the rats,” but it omits many passages which occur in such MSS., and, towards the end, approaches Type A. I do not consider it of much value, and believe it to be frequently corrupted. The concluding lines are noteworthy, and illustrate the above remark. They should be compared with the concluding lines in this volume.

Ben non rathere I-rauysched fro the ryth beleue
 þan arn þese grete clerkys þat know many bokys;
 Ben non sonere I-sauyd, non saddere of concyens
 þan pore puple as plowmeñ, & pasturers of bestys,
 Sawerys & sowerys & sweche leude Iottys;
 For þei leuyn as þei be leryd, & oper-wyse nouth,
 Musyn in no materes but holdyn þe ryth be-leue.
 He þat redyth þis book & ryth haue it in mende,
 Preyit for pers þe plowmans soule,
 With a pater-noster to þe paleys of heuene,
 With-outyn gret penans at hys partynge to comyn to blys.

Explicit tractus de perys plowman, q. herū² (?); Qui cum patre
 & spiritu sancto uiuit et regnat per omnia secula seculorum. Amen.

These lines are a sad jumble, and the “praying for pers þe plowmans soule” is particularly out of place, as Piers is not the *author* of

¹ Numbered 9 in the “Parallel Extracts.”

² i. e. “quoth herun,” I suppose, intimating that Herun was the scribe’s name.

the poem, but the *subject* of it ; and it is clear that the author had always in his mind the resemblance of his Piers Plowman to Christ. This is shewn, curiously enough, by the Latin colophon, where the *Qui* certainly refers to *perys plowman*, and as certainly means Christ himself and no other. This MS. may be now dismissed without more words.

X. MS. Digby 145 ; late 15th century, on paper.¹ This is but a poor copy, and is a mixture of texts. The early part of it is, like the last one, an amplification of Text A ; the latter part follows Text C. The junction is effected, as in MSS. III. and V., at the quotation *Brevis oracio penetrat celum* ; and it is worth noting how the preceding line has been altered about, shewing the scribe's difficulty. This line runs,

“without penaunce at her partyng * into hye blisse,”

but is “cooked” in four ways. It has “&” prefixed to it in the margin ; it has “passyn” written over it at the mark * ; it is followed by “Amen” with a stroke through it ; and also by “P. III. de (?) dowell” partly erased, the *dowell* alone being distinctly legible. I have made no use of this MS. and do not think it worth much attention.

§ 5. DISCUSSION OF THE EXTENT OF THE EARLY MSS.

It will now be readily apparent what strong grounds we have for supposing that the early draught of the poem contained no more than *eleven* Passus. For of these 10 MSS., *none* go any further ;² although an attempt has been made in three of them, Nos. III., V., and X., to supplement them by help of MSS. of Type C ; which attempt, however, failed in two respects, viz. through the difficulty of reconciling the two ways of numbering the Passus, and the difficulty of making the story continuous, owing to the different ways in which the subject-matter is arranged in the two types. But one point of great importance must now be noticed. The whole poem is called “Piers Plowman” only by a certain latitude of phrase, and the Passus have been in this volume numbered from I. to XI. merely as a

¹ Numbered 16 in the “Parallel Extracts.”

² With one remarkable exception, discussed in § 7.

matter of convenience. Strictly speaking, this is *incorrect*. There are really *two* poems, each perfectly distinct from the other, with different titles, and separate prologues. The first has for its true title, "The Vision of William concerning Piers the Plowman;" the second is—"Vita de Do-wel, Do-bet, et Do-best."¹ Each poem is complete in itself, and the concluding passages of each are wrought with peculiar care with a view to giving them such completeness, by stating, at the end of each, the result which in each case the author wished to bring out strongly. The only connection between them is that the second is a sort of continuation of the first, and supposes that the dreamer, not being wholly satisfied with the first result of his inquiries, sets out once more to renew and extend them. It is a mark of the later forms of the poems that the distinction between them is less heeded, as though the author had accepted the necessity of their being written and considered as *one*. This is very clearly shewn by the titles of the different Passus in the A-type MSS. In none of them is there any title to the Prologue to the first poem, but the succeeding Passus are numbered from I. to VIII. in MSS. T, H, U, H₂, and D, except where a title is occasionally lost, or where (once only in H) it is miswritten. But the Prologue to "Dowel, &c." has the following titles:

Incipit hic dowel . dobet . and dobest V ;

Explicit hic visio willelmi de Petro de Plouzman : Eciam incipit vita de do-wel do-bet *et* do-best, *secundum* wyt *et* resoun T ;

Explicit hic visio willelmi de petro plowman, Et hic incipit dowel dobet *et* dobest *secundum* wit *et* resoun U ;

Explicit hic visio willelmi de petro the plouzman ; Eciam incipit uita de dowel and dobest, *secundum* wit *et* reson H₂ ;

Vita de Dowel Dobet and Dobest *secundum* wyt and resoun D.

The last two Passus are called *Passus primus* (and *secundus*) *de dowel, &c.*, in T and H₂, and the same in U, omitting the &c. In D the former of them has the very significant title, *Primus passus in secundo libro*.

Hence it appears that there is here no thought of reckoning in

¹ Or, in full, "Vita de dowel, dobet, et dobest, secundum wit et resoun." It is also called, "The Vision of the same concerning Dowel, Dobet, and Dobest."

the *Passus* of Dowel as being any part of Piers Plowman, as was afterwards done in MSS. of the later types, especially in the one printed by Mr Wright, where we find such titles as *Passus Decimus de Visione, et Secundus de Dowel*, and the like.¹ It follows that the numbering of the last three *Passus* in this volume as IX., X., and XI. is quite incorrect in theory, but of course the advantages of it in practice (especially in constructing a glossarial index) are so obvious as to outweigh all other considerations.

§ 6. Two points then are established: (1.) that our MSS. of this type have but eleven *Passus*, and (2.) that the first eight of these, with their prologue, belong to Piers Plowman, the last three to the *Vita de Dowel*. It should further be noted that the exact point of termination is clearly indicated by the Douce and Ashmolean MSS., and by MS. Harl. 3954, and there is every probability that the Vernon MS. terminated here also. But the Lincoln's Inn MS. and Harl. 875 do not go nearly so far, and it is a significant circumstance that they just stop short of the end of "Piers Plowman," properly so called. Considering this, and remembering how often MSS. have just their last leaf wanting, I think it exceedingly likely that they never contained the "*Vita de Dowel*" at any time; another slight indication of the real distinctness of the two poems.

§ 7. But there is one strange exception. Perhaps the reader may have noticed how careful I have been to say nothing as to where the University College MS. (U, No. IV.) terminates. This is because any previous mention of it would have tended greatly to confusion. If the reader will turn to the end of the "Critical Notes," he will see 18 lines printed *in extenso* which form the beginning of a "*Passus tercius de dowel*," and continue the poem *beyond* the last line of the other texts. These 18 lines are a puzzle; as far as I can ascertain, they are *unique*, and resemble nothing in *any other MS. whatsoever*.² They do not agree with either Text B or C. What then can be made of them? I can only offer the suggestion, either that they were added by some person not the author of the poem (though they are very

¹ Of course, this is yet one more proof that Type A is older than Type B.

² Should this statement be wrong, I should be much obliged by having a corresponding passage pointed out to me. The eleventh line seems to answer to the first line of *Passus Undecimus* in Text B; see Wright's edition, vol. i. p. 202.

much in his manner), who attempted a continuation of it ; or else that the author himself began a continuation which he afterwards abandoned, betaking himself first to an expansion of the part already written, and afterwards adding thereto a continuation different to the one he at first contemplated. The latter supposition seems to me very probable ; especially as there must have been a little more of this *Passus*, and yet not much more. The MS. has here lost two leaves, or four pages, so that the utmost that is lost is probably not more than 112 lines, as there are 28 lines to the page. Supposing we were to add 112 to 19, we should get 131 lines, a fair average length for a *Passus*, thus giving *three* *Passus* to “Dowel” instead of *two*. And some of these lines may have been used again.

§ 8. METHOD OF PRINTING THE TEXT.

This has been already in a great measure explained in describing the Vernon MS. ; see § 4. I. The text is mainly from that MS., but has additional lines and emendations inserted between square brackets. The concluding portion of the last *Passus* is from MS. T ; see § 4. III. On a careful consideration of Mr Wright's arguments for printing the poem in *short* or *half*-lines, I am not convinced by them. There is no MS. authority for any such practice, *all* early English alliterative poems (at any rate after the time of Edward II.) being written in long lines invariably. Certainly, the metre was imitated from the Anglo-Saxon poems of Beowulf and Cædmon, and *those* were written in short lines ; but it is a question of chronology, and to recur to the Anglo-Saxon method is an anachronism. For the same reason, the arrangement of the lines in Layamon has little to do with it, as that belongs to the reign of Richard I. or John. The argument that the use of the dots in the middle of the lines by the scribes is a clear indication that each line was really made up of *two*, quite falls through on examination. For the scribes were very careless about the insertion of these dots, and MSS. of “Piers Plowman” in which they are preserved throughout are rare, but those in which they are wholly neglected very numerous. In the 10 MSS. above described, the metrical point is carefully preserved in *only one*, viz. the *Vernon* ; and it is some proof of the value of MS. T that it is

often *preserved* throughout whole pages, though in other pages it does not appear. In none of the rest does it appear at all, save very rarely. The Latin verses which appear in the prologue of Text B are *not* in short rimed lines, but are *long* lines, or Leonine verses, i. e. hexameters and pentameters, and should be printed,

Sum rex, sum princeps, neutrum fortasse deinceps, &c.

But the discussion of which way is the more correct is not very material; the practical question is, which is the more convenient. Mr Wright did well in adopting the method that suited his purpose best, and for a like reason I have adopted the system of printing in long lines, viz. because it renders the poem uniform with the "Early English Alliterative Poems" and the "Morte Arthur." At the same time, I by all means advocate the retention of the metrical dot, as greatly helping the reader to perceive the rhythm; which was, after all, the real reason for its use.

The lines of each Passus are numbered separately; the great convenience of this will appear hereafter, when the different texts come to be compared. But I have not reckoned in the Latin quotations as counting for lines, except where they are designedly thrown into the shape of alliterative verses. For these quotations are sometimes written in the margin of a MS., or are merely indicated by their first few words, added at the beginning or ending of a line; and a modern poet would print them as foot-notes. If reference to them is to be made, they may be indicated by the number of the line preceding them. When they are not reckoned in, this is pointed out by their being "set back." For the punctuation of the text I am, of course, responsible.

§ 9. METHOD OF PRINTING THE FOOT-NOTES.

The MSS. T, H, and U have been collated throughout as far as they go. MS. D has been collated throughout the Prologue, Pass. I.—IV., and part of Pass. VI. and Pass. XI.; MS. H₂ from the beginning to Pass. II. l. 146 (with *occasional* references to it throughout the poem), and throughout Passus IX., X., and XI. The Ashmolean MS. furnished a couple of good readings in Pass. XI. The foot-notes will be very readily understood; they exhibit in

general the variations of the other MSS. from the text. Thus the foot-note at l. 20 of the Prologue—*and pleiden hem]* pleizede TUD. *hem ful]* but H.—simply shews the substitution in TUD of the *one* word *pleizede* for the *three* words of the text; and that, in H, the last part of the line is of the form “and pleiden but seldene,” though not perhaps with *exactly* that spelling. In quoting from TUD at once, I mean that the spelling of the MS. *first mentioned* (in this case MS. T) is given, and that U and D differ from it but very slightly. The real readings are—*pleizede* T; *pleiden* U; *pleyed* D. To have given *all* such variations of spelling would have been impossible, and would have caused more trouble and expense than printing all these texts at full length. But I have endeavoured to give *all useful* information by noting down the various spellings of unusual or noteworthy words, even when the differences are but slight; thus, at l. 40 will be found the various spellings of *eoden* = went; at l. 52 those of *lobres* = lubbers or loobies, though even here I did not consider it worth while to note that MS. U uses a *y* for an *i*, and spells the word *lobyes*. Again, a good deal of space has been saved by not noticing the use of *ac* for *but*, and *vice versâ*; these words are used indiscriminately as equivalent ones in several of the MSS. A few other slight variations of a similar kind have been left unnoticed. Where a reading is obviously absurd, the mark (!) has been appended to it; and some few absurd readings in the Douce MS. have been passed over with the sole remark, “D is corrupt.” The expansions of contractions are generally marked by italics; but in a few common words this has not been done. The metrical dots are inserted in the lines quoted at length in the notes, for the reader’s convenience; they do not, in general, occur in the MSS. It will sometimes happen that the reader, if he tries (by help of the foot-notes) to reproduce the line as it stands in any given MS., as e. g. in MS. T, will find that he produces a line which is obviously absurd. But I cannot help that; the scribe of MS. T ought to have known better, but he did not. The object, throughout, has been to crowd into the foot-notes as much information as possible, so that the amount of *additional* information which might be gained from a perusal of the MSS. themselves should be the smallest possible, and that they may be found to

be well represented in print as far as need be. From a conviction that all such information, if not accurately rendered, is simply valueless, great care has been taken in revising the proof-sheets, which are, I hope, free from material faults.

§ 10. A FEW WORDS ON ALLITERATIVE VERSE.

I hope to give, in a later volume, a tolerably full account of alliterative verse. Meanwhile, I would refer the reader to my note on the metre of “*Morte Arthure*,” prefixed to Mr Perry’s edition of that poem, for a brief account of it. It is a metre in which the number of actual syllables is not much regarded, but where all depends on the occurrence of four (or sometimes five) strongly accented syllables in each line. Of these, two should be in the *second* section of the verse, and two (or three) in the *first*. The strongest accent should generally fall on the first strongly-accented syllable in the second section, and the initial letter of that syllable is called the *rime-letter*, and the strongly-accented syllables of the first section should begin with the same letter, or be *alliterated* with it. It is a metre peculiarly fitted for recitation, and addressed, almost more than any other, to the *ear*, and one the *swing* of which is very easily caught. Believing that a plain and easily-understood example of it in modern language is really a better guide to it than precise rules, I quote the following, pointed after the same manner as in “*Piers Plowman*.”

“Lightly down-leaping · he loosens his helmet ;
 Lightly down-leaping · he lappeth the cool wave :
 He feels that his forces · wax faint, as he drinketh ;
 He slumbers and sleeps · as he sinks on the boulders.
 He rests on his rock-bed · naught recking, for ages ;
 His head, with his hoar locks · still heaves with its breathing.
 When flameth and flasheth · the flare of the lightning,
 When rustle the rain-drops · and rolleth the thunder,
 Lo ! Harold the hero · still handles his sword-hilt,
 Seeking to seize it · tho’ sunk in his slumber.”¹

Any one who can perceive the rhythm of these lines (and it is not

¹ See “*Songs and Ballads of Uhland*,” by the Rev. W. W. Skeat, p. 304. I quote this literally *faute de mieux*, not knowing where else to find an example ; and I quote

very easy to miss it), has a key to a right scansion of *Piers Plowman*; it being remembered that in this poem also, as in Chaucer, many final *e*'-s, &c., must be pronounced *fully*; which a modern reader is very apt to overlook. The first line is, e. g.

In a somer sesun · whon softe was þe sonnè,
where *sonnè* is a dissyllable. Yet even if this be disregarded, and the language partly modernized, the first four lines of the poem remain very fair lines still, and have a distinct and obvious melody in them; as thus—

In a summer season · when soft was the sun,
I shop me into a shroud · a sheep¹ as I were,
In habit of an hermit · unholy of works,
Went I wide in this world · wonders to hear.

§ 11. DATE OF THE POEM.

We are indebted to Tyrwhitt for having pointed out that the "Southwestern wind on a Saturday at even" mentioned near the beginning of *Passus V.* refers to the storm of wind which occurred on Jan. 15, 1362, which day was a Saturday.² There may have been more than one Saturday marked by a furious tempest, but the remark is rendered almost certainly true by observing that other indications in the poem point nearly to the same date, especially the allusion to the treaty of Bretigny in 1360, and to Edward's wars in Normandy;³ as also the mention of the "pestilence," no doubt that of 1361.⁴ These things put together leave no doubt that Tyrwhitt is right, and as the "wind" is spoken of as being something very recent, the true

only these lines, because the preceding ones are, some of them, less regular. I believe that this rhythm, in the hands of a poet of true genius, might be found capable of great things, and far more worthy of cultivation than are "barbarous hexameters."

¹ Mr Morris explains "scheep" by *shepherd*; and "schepherde" is the reading of Text C.

² "A.D. M.CCC.LXII.—xv die Januarii, circa horam vesperearum, ventus vehemens notus *Australis Africus* tantâ rabie erupit, &c.;" quoted by Tyrwhitt (in a note to the Advertisement of his Glossary to Chaucer), from the Continuator of Adam Murimuth, p. 115; Cf. P. Pl., *Pass. V.* l. 14.

³ *Pass. III.* 182; see Fabyan's *Chronicles*, p. 470.

⁴ *Pass. V.* 13. There were *three* great pestilences, in 1348, 1361-2, and 1369; clearly, the *second* one is meant.

date of the poem is doubtless 1362. But *how much* was then written? Not all certainly, possibly only the Vision of Piers Plowman, i. e. only the first eight Passus. The first few lines of the Vita de Dowel seem to imply that there was a *short* interval between the two poems, i. e. if we take them literally, and I can see no reason why we should not. This would assign the early part of 1362 as the date of the former poem, and the end of the same year or the beginning of 1363 as the date of Dowel. In all probability, the expansion of the poem into the form it assumes in Text B was not immediately begun, and it would necessarily take some time and deliberation to render it nearly three times as long as at first, and to multiply the number of Latin quotations by *seven*. The latter fact, in particular, implies some considerable time spent in study. Now such a consideration as this seems to me altogether to remove a chronological difficulty which has hitherto been a puzzle. It is, that the mention of John Chichester as mayor of London¹ contradicts the date 1362, inasmuch as he was not mayor till the year 1369. But observe, that this mention of him does not occur in any MS. of the A-type, so that the contradiction ceases to exist if we suppose the later Passus of the *second* version of the poem not to have been composed till after 1370;² perhaps, indeed, not till 1375 or 1376, if we observe that

¹ Fabyan says John Chycheester, goldsmith, was sheriff of London in 1358-9, and mayor in 1368-9.

² Our author seems to be a year wrong; he says,

“A thousand and three hundred ·twies thretty and ten.”

MS. Laud 581. Pass. XIII. (Text B.)

Nearly all other MSS. read “twies *twenty* and ten;” which is *not alliterative*. I do not see why Mr Wright is so dissatisfied with this date, and assumes Stowe to be wrong because, in his Survey of London, p. 159, he has the passage—“Moreover, in the 44. of Edward the third, John Chichester being maior of London, I read in the Visions of Pierce Plowman, a book so called, as followeth. There was a careful commune when no cart came to towne with baked bread from Stratford: tho gan beggers weepe, and workemen were agast, a little this will be thought long in the date of our Drite, in a dric Averell, a thousand and three hundred *twise thirtie and ten, &c.*” He thinks Stowe may have altered the date, because the “drye Aprill” must mean the drought of 1351 mentioned by Fabyan, and that Chichester may have been mayor more than once. But the same Fabyan gives a list of mayors, and makes Chichester mayor once only, in 1368-9. I think it more likely that there were two “dry Aprils.” Stowe does not stand alone in his reckoning. Bale gives the date 1369; so does Wood (Hist. and Antiq. Univ. Oxon. l. ii. p.

the language used in referring to this circumstance is such as we should use in speaking of a thing that happened five or six years ago rather than recently. To this supposition I can see no objection; and I therefore propose the theory that we should refer the first 8 Passus of Text A to the early part of 1362; the Vita de Dowel, in its short and original form, to the end of 1362 or the beginning of 1363; and the revision of the whole poem, and expansion of it into its second shape, to about 1376.¹ The *second* revision of it, and its alteration into the *third* form, may have been four or five years later still. It seems to be in the natural order of things that a poem, originally struck off in perhaps no long time, should afterwards have been elaborated with much care and diligence when its popularity was well established. That most of the additional matter in both the later forms of the poem was by Langland himself I have little doubt; his style is very peculiar, and many of the subsequently interpolated passages are the very best of the whole. It is easy to say that others may have added to it; but the question is, who *could* have done so? There were not two Langlands, surely; and though there are other (anonymous) alliterative poems of considerable merit, such as, for instance, "William of Palerne,"² I greatly doubt if they reach the high standard of poetical power which is conspicuous in Piers Plowman. Conspicuous, that is, after some study; for his phraseology is, at first, difficult to follow, and there are some words which are very unfamiliar to all but those who are fairly well versed in the language of the period; and hence it has come to pass, as it would seem, that though this poem has often been very highly praised—more praised, perhaps, than read—the author has still had but scanty justice done to him. At a first perusal, the poem, though often striking, seems

107); and so does Buchanan (*De Scriptoribus Scotis*. MS. Bibl. Univ. Edin.). Mr Wright's difficulty arose from supposing that the poem was written *all at once*; whereas Langland almost expressly states the contrary (Text B. xiii. 3).

¹ Tyrwhitt says, "Indeed, from the mention of the kitten in the tale of the Rattons, I should suspect that the author wrote at the *very end* of the reign of Edward III., when *Richard was become heir-apparent*;" Chaucer; *Essay, &c.*, note 57. With this I entirely agree.

² Otherwise called, "William and the Werwolf," but it is only a translation of *Guillaume de Palerne*. The poem on the "Deposition of Richard II." (Wright's *Political Poems*, vol. i. p. 368) is the only one in Langland's style.

rather heavy, upon the whole, and somewhat wearisome ; but when some insight is gained into it, it becomes more pleasing and attractive, and its *power* and *truth* become more apparent. The astonishing vigour and force of the language begins to dawn upon one, and a greater familiarity with it continually increases our admiration. Continual re-perusal of it proves a constant source of pleasure and of profit, and it is not too much to say that when we speak of the great poets of England, of Chaucer, Spenser, Shakespeare, and Milton, there are few who better deserve to be named together with these than one whose very name we scarcely know, the author of “The Vision of Piers Plowman”—WILLIAM LANGLAND.

§ 12. THE AUTHOR'S NAME AND LIFE.

I have just spoken of the author's name as being probably William Langland. That his surname was Langland, Langelande, Langlond, or Longland (it is spelt all ways) seems to be generally agreed. His Christian name has been given as John, Robert, and William. The first of these seems to have been a mere guess of Stowe's (*Ann.* p. 238), who speaks of John Malverne, Fellow of Oriel College, in Oxford, as having “made and finished his book, entitled, the Visions of Peers Plowman,” in 1342 ; where, besides assigning an obviously wrong date, he seems to attribute the book to the wrong author. Bale has the following passage, containing all that is known of the author's life. “Robertus Langelande, sacerdos, ut apparet,¹ natus in comitatu Salopiæ, in villa vulgò dicta Mortymers Clibery, in terra lutea, octavo à Malvernīs montibus milliario fuit. Num tamen eo in loco, incondito et ægresti, in bonis litteris ad maturam ætatem usque informatus fuit, certò adfirmare non possum. Ut neque, an Oxonij aut Cantabrigiæ illis insudaverit ; quum apud eorum locorum magistros, studia præcipuè vigerent. Illud veruntamen liquidò constat, eum fuisse ex primis Joannis Wiclevi discipulis unum, atque in spiritus fervore, contra apertas papistarum blasphemias adversus Deum et ejus Christum, sub amœnis coloribus et typis edidisse in sermone Anglico pium opus, ac bonorum virorum lectione

¹ I do not think it at all clear that he was a priest ; on the contrary, one would glean from the poem that he was a married man, and therefore *not* a priest.

dignum, quod vocabat *Visionem Petri Aratoris*, lib. 1. *In æstivo tempore cum sol caleret*.¹ Nihil aliud ab ipso editum novi. In hoc opere condito, præter similitudines varias et jucundas, propheticè plura prædixit,² quæ nostris diebus impleri vidimus. Complevit suum opus anno domini 1369, dum Joannes Cicestrius Londini prætor esset." Balei, Script. Illustr. majoris Britanniae. Cent. vi. p. 474. Basileæ, apud Oporinum, 1559.

Meagre, indeed, is this account, and obviously gleaned, for the most part, from the poem itself. The same information is repeated in a piece of writing inside the cover of Lord Ashburnham's MS. cxxx. "Robertus Langlande, natus in comitatu Salopie in villa Mortimers Clybery in the Clayland and within viij miles of Malvern hills, scripsit piers ploughman, li. 1. In somer season, &c." This is in the handwriting of John Bale, and is no new testimony. David Buchanan also calls him "Robertus Langland," but claims him as a Scotchman, and a Benedictine monk of Aberdeen, which is out of the question.³ For all this, I prefer to suppose that his name was really William. Bale's testimony only takes us back to the sixteenth century, but Sir F. Madden found a note in a hand of the fifteenth century in one of the Dublin MSS. to this effect,—"*Memorandum, quod Stacy de Rokayle, pater Willielmi de Langlond, qui Stacius fuit generosus, et morabatur in Schiptone under Whicwode*,⁴ *tenens domini le Spenser in comitatu Oxon., qui prædictus Willielmus fecit librum qui vocatur Perys Ploughman.*" Still more to the purpose are the numerous titles found in the MSS. themselves, where the name *Willielmus* or *Willielmus* occurs again and again,⁵ in MSS. of every class. Tyrwhitt notes this in the case of MS. Vesp. B xvi., and quotes the line (verse 5 of Pass. 2), "And sayde, *Wille*, slepest thou," &c., where other MSS. have "sone."⁶ But I would rely yet more on l. 118 of Pass. IX.,

"Oure *Wille* wolde I-witen · jif wit coupe hym techen."

¹ A translation of l. 1 of the Prologue.

² He refers to the prophecy about the abbot of Abingdon. Text B. Passus X.

³ Wright's *Piers Plowman*, pref. p. ix.

⁴ Shipton-under-Wychwood, 4 miles N.N.E. of Burford, Oxon.

⁵ See three examples of it quoted in § 5, p. xxv.

⁶ See Pass. I. l. 5; cf. VIII. 43.

The phrase “oure Wille” is exactly the colloquial way of speaking of a friend or relation which may be heard any day in Shropshire still, as I can well testify, having been called “our Wat” many a time in former days; and it seems to me so utterly unlikely that a man would use a feigned name whilst he was speaking of himself in so familiar a manner. Hence the balance of evidence seems to me in favour of the name William Langland, and we may perhaps further accept the probability that he was born at Cleobury Mortimer, in Shropshire, whilst it is certain that he was familiar enough with Malvern hills, and that he composed the first part of his poem there.¹ He probably afterwards resided a time in London, as he states in the opening lines of Passus VI. (Text C), and was there perhaps “when Chichester was mayor.” It is an open question whether he was a monk and unmarried, or whether his wife Kitte and his daughter Calote² were real personages. The latter supposition seems to me so very much the more natural that I do not see why it should not be adopted. I can see no reason why we should think that the author is always trying to deceive us about himself; and certainly, Langland is the last man one would suspect of not speaking everything straight out. The opening passage of Passus VI. (Text C)³ contains many hints which we need not suppose untrue. He has been supposed a monk because of his learning, but his own simple account seems only to mean that he was well educated, probably in a monastery.

“When i yong was, quod I · many 3er hennes,
 Mi fader and my frendes · founden me to scole
 Til i wiste withturli · what holi writ bi-menede
 And what is best for þe bodi · as þe bok telleþ,”⁴ &c.

In the same passage he calls himself a *clerk*, though he has only just mentioned Kitte his wife, so that *clerk* here means no more than a scholar. In another passage he seems to speak of himself as being 45 years old,

“I have folwed thee, in feith !

This fyve and fourty wynter,” (ed. Wright, p. 228).

¹ Prol. l. 8; Passus VIII. 130.

² Kitte is mentioned twice at least; see Wright's ed. p. 395 and p. 514.

³ Quoted in Wright's ed. vol. ii. p. 514.

⁴ Text C; Passus VI. 35.

but the requirements of alliteration are such that no stress can be laid upon this. If true, it would go far to shew that some time probably elapsed before he shaped Text A into Text B. It is in itself quite probable; for, if he wrote the "story of the rattons" in 1376¹ (which seems extremely probable from the very significant quotation "*Ve terre ubi puer rex est*"), and was then forty-five years old, the date of his birth would be 1331, and he would have been 31 years old when first undertaking his poem, a by no means unlikely age. The poem on the "Deposition of Richard II." was written, of course, in 1399, when he would be 68 according to this theory, if still alive. This poem, in the only MS. in which it occurs, follows "Piers Plowman," and is written as a sort of continuation of it. Its author must have been extremely familiar with the "Vision," as he has many half-lines in common with it, and at least one line is quoted from it without alteration, viz.

"Tho ben men of this molde · that most harm worchen."

(Wright, *Pol. Poems*, i. 408.)²

And there are many others where the alteration is very slight, as in

"Trouthe hathe determyned · the tente to the ende" (*id.* p. 385).³

To point out all the many points of resemblance between these poems would take up too much space, but we may safely conclude either that the later one was written by some one exceeding familiar with the "Vision" from constant perusal of it, or else by Langland himself at an advanced age. That it was written by an old man seems to be hinted at plainly enough in the lines,

"For it fallith as well · to ffodis [*lads*] of xxiiij 3eris,

Or yonge men of yistirday · to 3eue good redis,

As becometh a kow · to hoppe in a cage!"

(*Pol. Poems*, i. 405.)

And even were Langland as old as 68 years, this is not equal to the feat performed by Gower, who finished his "Confessio Amantis" in 1393, when he seems to have been upwards of 70, and who had written French ballads in 1350, full 43 years before.⁴ Nor does it

¹ The Black Prince died in June, 1376, when Richard became heir-apparent.

² See *Passus* III. l. 71.

³ See *Passus* I. 95.

⁴ Warton, *Hist. Eng. Poetry*, ii. 338.

appear that Chaucer even *began* his Canterbury Tales till he was upwards of 60. It is worth noting that the poem now under consideration terminates abruptly, either because (as Mr Wright suggests) the scribe did not partake in the political sentiments of the author, as seems indicated by a marginal note, or because he discovered that it did not form a part of Piers Ploughman. It should be observed, however, that its Passus are numbered from *one* to *four*, so that the latter supposition is hardly tenable, and we are quite as much at liberty to suppose that it was never finished. Lastly, if Langland was really the author of this poem, his death probably took place in the very beginning of the reign of Henry IV.

Scanty indeed are these notes of his life ; but the loss of information about him is, after all, of little moment. His poem is a true *autobiography* in the highest sense of the word. It abounds with his opinions, political and religious, from end to end, all expressed in the most decided language and evidently the result of much thought. The allusions to his poverty and the care taken with his education are certainly true ; and while he satirizes the friars, he seems not much more friendly to the monks. On two points he is especially clear, viz. on the duty of every man to use his own common sense, and on the simplicity which should characterize a plain Christian man's religion. Better, he says, to do well than to have a whole sackful of pardons, which are but unsafe things to trust to. The law of Love is, with him, the one thing most worthy, the only thing in theology worth knowing. But for the Love which theology enjoins, the study of it would be worthless indeed. He shews himself to us as a man of simple, noble, and pure faith, strong in saving common sense, full of love for his fellows, the friend of the poor, the adviser of the rich, with strong views on the duties of a king towards his subjects, together with a feeling of deep reverence for the kingly character, fearless, unprejudiced, and ever willing to be taught. He does not write to please, but to express earnest and deep convictions, and from a love of contemplating the great problem of life ; and there is much that may teach a reader to be earnest, pure, loving, and simple-minded, much that may profit all such as care to be instructed in such things. One point especially deserves attention, the purity

of his writings, the great freedom they exhibit from all that is of a prurient tendency. Sometimes, indeed, he speaks out in plain terms, once or twice, but not often, in words that to us are coarse; but it is invariably in a tone of reproof or indignation. In his character of the glutton, he does not scruple to excite our disgust and loathing, but it is in order to shew how debasing and detestable a thing gluttony really is. This passage and one other near the end of the poem are the only ones which Dr Whitaker, who was somewhat scrupulous, thought it at all necessary to omit; and I think that the way in which the poet so frequently insists on the sanctity of the marriage-tie, and on the evil of ill-advised marriages, is greatly against the supposition that he was himself unmarried. To sum up all, his life and thoughts can be easily learnt from his poem, and they seem well worth the learning.

§ 13. ARGUMENT OF THE POEM. (TEXT A.)

The poem is distinctly divisible into two parts, the "Vision of Piers Plowman," and "Vita de Dowel." Of these, the first is again divisible into two distinct visions, which may be called: (1.) The Vision of the field full of folk, of Holy Church, and of Lady Meed, occupying the Prologue and Passus I.—IV.; and (2.) The Vision of the Deadly Sins and of "Pers the Plouhmon,"¹ occupying Passus V.—VIII. The remaining Passus (IX.—XI.) form the Prologue and Passus of the "Vita de Dowel."

I. VISION OF THE FIELD FULL OF FOLK, OF HOLY CHURCH, AND OF LADY MEED. In the PROLOGUE, the author describes how, weary of wandering, he sits down to rest upon the Malvern Hills, and there falls asleep and dreams. In his vision, the world and its people are represented to him by a field full of folk, busily engaged in their avocations. The field was situate between the tower of Truth, who is God the Father, and the dungeon which is the abode of the evil spirits. In it there were ploughmen and spendthrifts, hermits, minstrels, beggars, pilgrims, friars, a pardoner with bulls, law-sergeants, bishops, and all kinds of craftsmen.

Passus I. Presently, he sees a lovely lady, of whom he asks the

¹ So spelt in MS. V.

meaning of the tower. She tells him it is the abode of the Creator, who provides men with the necessities of life. The dungeon is the castle of Care, where lives the Father of Falseness. He next asks her name, and she says she is Holy Church, and instructs him how great a treasure Truth is, how Lucifer fell through Pride, and that the way to heaven lies through Love.

Passus II. He asks how he may know Falsehood. She bids him turn and see Falsehood and Flattery. Looking aside he sees, not them alone, but a woman in glorious apparel. He is told she is the Lady Meed (i.e. Bribery) who is going to be married to Falsehood on the morrow. Holy Church then leaves him. The wedding is prepared, and Simony and Civil read a deed respecting the property with which Falsehood and Meed are to be endowed. Theology objects to the marriage, and disputes its legality; whereupon it is agreed that all must go to Westminster to have the question decided. Thus all come to the King's court, who vows that he will punish Falsehood if he can catch him. On hearing this, Falsehood flees to the friars, who pity him and house him for their own purposes.

Passus III. Lady Meed is arrested and brought before the king. A justice assures her all will go well. To seem righteous, she confesses and is shaven, offering to glaze a church-window by way of amendment; and, immediately afterwards, advises mayors and judges to take bribes. The king proposes she shall marry Conscience, and she is willing to do so; but Conscience refuses, and exposes her faults. She attempts to retaliate and to justify herself; but Conscience refutes her arguments, quotes the example of Saul to shew the evil of covetousness, and declares that Reason will one day reign upon earth, and punish all wrongdoers.

Pass. IV. Acting upon this hint, the king orders Reason to be sent for; who comes, accompanied by Wit and Wisdom. At this moment, Peace enters, with a complaint against Wrong. Wrong, knowing the complaint is true, gets Wisdom and Wit on his side by Meed's help, and offers to buy Peace off with a present. Reason, however, is firm and will shew no pity, but advises the king to act with strict justice. The king is convinced, and prays Reason to remain with him for ever after.

II. THE VISION OF THE DEADLY SINS, AND OF PERS THE PLOUGHMON. *Pass. V.* The king goes to church, and afterwards to meat, and at this point of the vision the dreamer awakes. But it is not for long; he soon falls asleep again, and has a second vision, in which he again sees the field full of folk, and Conscience preaching to the assembled people, reminding them that the late storm and pestilence were judgments of God. Repentance seconds the efforts of Conscience, and many begin to repent. Of these the first is Pride, who makes a vow of humility. The second is Luxury, who vows to drink only water. The third is Envy, who is described with much particularity, and who confesses his evil thoughts and his attempts to harm his neighbours.¹ The fourth, Avarice, who confesses how he lied and cheated, and taught his wife to cheat. The fifth, Gluttony, who (on his way to church) is tempted into a beerhouse, of the interior of which the author gives a life-like and perfect picture. He too repents, though not till he has first become completely drunk and afterwards felt the ill effects of drinking. Lastly, Sloth declares his resolution to amend and to make all due restitution. Robert the robber is also introduced, praying earnestly for forgiveness.

Pass. VI. All the penitents set out in search of Truth, but no one knows the way. Soon they meet with a palmer, who has met with many saints, but never with one named *Truth*. At this juncture Piers the Ploughman "puts forth his head," declaring that he knows Truth well, and will tell them the way, which he then describes.

Pass. VII. The pilgrims think the way long, and want a guide. Piers says he will come himself and shew them, when he has ploughed his half-acre. Meanwhile, he gives good advice to the rich ladies and to the knight. Before starting, Piers makes his will, and then sets all who come to him to hard work. Many shirk their work, but are reduced to subordination by the sharp treatment of Hunger. Next follow most curious and valuable passages respecting the diet of the poor, striking for higher wages, and the discontent caused by prosperity.

Pass. VIII. At this time, Truth (i. e. God the Father) sends

¹ The character of Wrath is strangely omitted. Perceiving his mistake, the author, in Text B (his second edition), elaborated this character with much care.

Piers a bull of pardon, especially intended for kings, bishops, honest tradesmen, and the labouring poor, and (in the least degree of all) for even the lawyers. A priest disputes the validity of this pardon, and wants to read it. The dispute becomes so violent between this priest and Piers that the dreamer awakes, and the poem of Piers Ploughman (properly so called) ends with a fine peroration on the small value of popes' pardons, and the superiority of a righteous life over mere trust in indulgences.

III. VITA DE DOWEL, DOBET, AND DOBEST. *Pass. IX.* In introducing a new poem, the Vita de Do-wel, the author begins by describing a dialogue that passed between himself and two Minorite friars upon the doctrine of free-will. After this, he describes himself as again falling asleep, and perceiving a man named Thought. He asks Thought where Do-wel, Do-bet, and Do-best live, and Thought gives him some account of these, but says that the best person to give him further information is Wit. Soon after this, the dreamer (William) and Thought meet with Wit.

Pass. X. Wit tells William that Do-wel dwells in a castle called *Caro*, wherein also is enclosed the lady *Anima*, and they are guarded by constable In-wit and his five sons. Do-wel, he tells him further, consists in fearing God; Do-bet, in suffering patiently; and Do-best, in humility. Then follow very interesting discussions upon the good there is in well-assorted and lawful wedlock, and the evil there is in marriages that are ill-advised or mercenary, and in adulterous connections.

Pass. XI. The dreamer applies to yet one more adviser, viz. Dame Study, the wife of Wit. She inveighs with great justice and force against the way in which shallow would-be theologians cavil about the mysterious things of God, and unworthily amuse themselves with vain quibbles. At last, she commends the dreamer to Clergy and Scripture, from whom he may hope to learn yet more. Accordingly, he seeks these, and is favourably received. Clergy explains that Do-wel is nearly coincident with *Vita Activa* (the Active Life), that Do-bet consists in visiting the sick and those in prison, and that Do-best is—to relieve the poor by means of such vast wealth as was possessed by ecclesiastics for that purpose. But the

ecclesiastics were far from doing their duty, and seemed to lie under the ban which declares the impossibility for rich men to enter heaven. Upon this, a dispute arises between Clergy and William, which gives William the opportunity of declaring the insufficiency of mere wisdom to obtain admittance into heaven, and the greater likelihood which honest but ignorant poor men have of attaining to the life eternal ;

“Souteris and seweris · such lewde iottis
Perceñ wiþ a *pater noster* · þe paleis of heuene,
Wiþoute penaunce, at here partyng · into heize blisse !”

28. PIERS PLOWMAN; TEXT A.—Page xxx. l. 16. For *rime-letter* read *chief-letter*, or *chief rime-letter*.
 Page xxxvii. l. 8, from the bottom. The metrical dot should have been placed after *fodis*.
 Page 4, *foot-note* to l. 69. For *him*] DH *om*, read *him*] DH₂ *om*.
 Page 5, l. 78. Insert the metrical dot after *he*.
 Page 9, l. 43. Insert the same after *whom*.
 Page 25, *foot-note* to l. 172. For *wola loke H*, read *wole loke H*.
 Page 38, *foot-note* to l. 192. For *I batride on þe bak UD read I batride hym on þe bak UD*.
 Page 51, l. 154. For *liue read lyue*.
 Page 68, *fourth side-note*. For *cannot read cannot tell*.
 Page 75, *foot-note* to l. 29. For *see U 221, 259*, read *see U. 221, 259*.
 Page 79, l. 98. Insert the metrical dot after *pilgrimes*.
 Page 80, l. 122. The initial letter is not illuminated; it should have been printed the same as the first letter in the next line.
 Page 93, *footnote* to l. 26. Read *hem* (1)] *hym T*.
 Page 99, *foot-note* to l. 135. For *catonistris U read catonistris H*.
 Page 107, l. 80. Read *pat þe [Erl] Auerous*, etc. The word *Erl* should no doubt be inserted, though the Vernon MS. omits it.
 Page 108, *foot-note* to l. 98. The words "*him V*." belong to the end of the *foot-note* to l. 96.
 Page 113, *foot-note* to l. 62. The promised note to this line was accidentally omitted. It was merely intended to draw attention to the fact that the omission of the Latin words in MS. U is easily accounted for. They were to have been inserted in *red* letters, and a space was left for the purpose; but the illuminator forgot to insert them.
 Page 126, *foot-note* to l. 79. For *see ll. 73, etc.*, read *see ll. 74, etc.*
 Page 139, l. 4. For *75 read 76*.
 Page 146, *note* to l. 68. Add, The quotation is from Ps. lxxviii. 29 (Vulgate).
 „ *note* to l. 85. Transfer *heo*, so as to follow "have."
 Page 153, l. 11 *from the bottom*. Insert the *in the vacant space*. Three lines above, *commanded should be commended*.

THE VISION OF WILLIAM CONCERNING
 “PERS THE PLOUHMON.”

[Prologus.]

IN A somer sesun · whon softe was þe sonne,
 I schop me in-to a schroud · A scheep as I were ;
 In Habite of an Hermite · vn-holy of werkes,
 Wende I wydene in þis world · wondres to here. 4
 Bote in a Mayes Morwynge · on Maluerne hilles
 Me bi-fel a ferly · A Feyrie me pouhte ;
 I was weori of wandringe · and wente me to reste
 Vndur a brod banke · bi a Bourne syde,
 And as I lay and leonede · and lokede on þe watres,
 I slumberde in A slepyng · hit sownede so murie.
 ¶ þenne gon I Meeten · A Meruelous sweuene,
 þat I was in A Wildernesse · wuste I neuer where, 12
 And as I beo-heold in-to þe Est · an-heiȝ to þe sonne,
 I sauh a Tour on A Toft · [trizely] I-maket ;
 A Deop Dale bi-neoþe · A dungun þer-Inne,
 With deop dich and derk · and dredful of siht. 16

[f. 394, b. col. 2.]
 One summer
 season, clothed as
 a hermit, I went
 abroad in the
 world to hear
 wonders.

On Malvern hills,
 a strange thing
 befel me. Being
 tired of wander-
 ing, I rested me
 by a bourne's
 side, where I
 soon fell asleep.

Then dreamt I a
 wondrous dream,
 that I was in a
 strange wilder-
 ness, and saw on
 the east side of it
 a tower on a toft,
 and beneath it a
 deep dale with a
 dungeon.

Prologus ; not in any of the MSS.

1. *whon softe was þe sonne*] as y
 south wente U.

2. *into*] vndur H ; in U ; to D. A
scheep, &c.] as I a shep were TH
 UH₂D.

3. *of*] as TUH₂D.

4. *Wende I wydene*] Wente wyde
 TH₂D ; I wente wide UH.

6. *A Feyrie*] of fairie THUH₂D.

7. *of wandring and*] of-wandrit &
 T ; forwandred H₂ ; forwandryd y U ;
 for wandryng & D.

9. *leonede*] lened me U.

10. *sownede*] swizede T ; swyed
 H₂ ; schewed D. *hit sownede*] I swe-
 uenyd U.

12. *wuste I*] y wuste UH.

13. *And*] Ac TD ; H omits ; But
 U. *an heiȝ*] up U.

14. [*trizely*] T ; triely U ; tryelyche
 H₂] wonderliche VH ; trewliche D.
imaket] a-tired U.

16. *dich*] dikes T ; diches UH₂.
and dredful, &c.] þat dredeful was of
 syghte H.

There was also a
fair field, full of
all manner of
folk.

Some of them
ploughed, sowed,
and worked hard;

but some were
clad in gay
apparel.

Others prayed,
and led an
austere life, like
anchorites.

Some chose
merchandise,
whilst some were
minstrels.

Some were jesters
and slanderers,
against whom
St Paul preaches.

¶ A Feir feld ful of folk · fond I þer bi-twene,
Of alle maner of men · þe mene and þe riche,
Worthinge and wondringe · as þe world askep.

Summe putten hem to þe plouȝ · and pleiden hem ful
seldene, 20

In Eringe and in Sowynge · swonken ful harde,
þat monie of þeos wasturs · In Glotonye distruen.

¶ And summe putten hem to pruide · apparaylden hem
þer-after,

In Cuntinaunce of clopinge · queinteliche de-Gyset; 24

To preyere and to penaunce · putten heom monye,

For loue of vr lord · liueden ful harde,

In Hope for to haue · Heuene-riche blisse;

As Ancres and Hermytes · þat holdeþ hem in heore
Celles, 28

Coueyte not in Cuntre · to carien a-boute,

For non likerous lyflode · heore licam to plesse.

¶ And summe chosen Chaffare · to cheeuen þe bettere,
As hit semeþ to vre siht · þat suche men scholden; 32
And summe Murphes to maken · as Munstrals kunne,
[And gete gold wiþ here gle · giltles, I trowe.]

¶ Bote Iapers and Iangelers · Iudas Children,
Founden hem Fantasyes · and fooles hem maaden, 36
And habbeþ wit at heor wille · to worchen ȝif hem luste.

17. *fond I*] I fonde H.

19. H. *omits* this line. *wondringe*] wandringe TUDH. *as*] so D.

20. *and pleiden hem*] pleizede TUD. *hem ful*] but H.

21. *eringe*] setting TH₂D; seed tyme U. *harde*] sore HH₂.

22. *þat monie of*] whom that T; And wonnen þat U; whanne þat D. *In*] wiþ TUDH₂.

24. *cuntinaunce*] quoyntyse H. *queinteliche degyset*] comen disgisid TUH₂D; þei conen hem disgyse H.

25. *To*] In THD. *preyere*] preyers HTUD. *to*] HD *om.*

26. *ful harde*] wel streite TD; ful strayte HUH₂.

29. *carien*] cairen T; cayren H₂.

30. *non*] no THU. *licam*] lykames U; lyke hem (!) D.

31. *Chaffare*] to chaffare TUD. *to cheeuen*] þei cheuide TU; to preue H; þey cheuen D.

32. *hit semeþ to*] es seen in U. *suche men*] þei so H. *scholden*] þriuen TH₂U; þryueth D.

34. *From* T: also in HUH₂D. *giltles*] synles HUD; synfullyche H₂.

35. *Iudas*] Iudases U.

36. *Founden*] þa faynen H; Gon fynden U; fynden H₂. *maaden*] maken HUTD.

37. *ȝif hem luste*] ȝif þei wolde H; what hem liketh U.

þat Poul precheþ of hem · I dar not preouen heere ;

Qui loquitur turpiloquium · Hee is Luciferes hyne.

Bidders and Beggars · faste a-boute eoden, 40

Til heor Bagges *and* heore Balies · weren [bratful]

I-crommet ;

Feyneden hem for heore foode · fouȝten atte alle ;

In Glotonye, God wot · gon heo to Bedde,

And ryseth vp wiþ ribaudye · þis Roberdes knaues ; 44

Sleep and Sleuȝþe · suweþ hem euere.

¶ Pilgrimes and Palmers · Plihten hem to-gederes

For to seche seint Ieme · and seintes at Roome ;

Wenten forþ in heore wey · with mony wyse tales, 48

And hedden leue to lyȝen · al heore lyf [aftir].

[Ermytes on an hep · wiþ hokide staues,

Wenten to Walsyngham · & here wenchis aftir ;]

¶ Grete lobres *and* longe · þat loþ weore to swynke 52

Clopeden hem in Copes · to beo knowen for breþeren ;

And summe schopen [hem] to hermytes · heore ese to

haue.

I Font þere Freres · all þe Foure Ordres,

Prechinge þe peple · for profyt of heore wombes, 56

Glosynge þe Gospel · as hem good likeþ,

[f. 306 a. col. 1.]

There were
beggars, too,
dissembling
knaves, who lived
in gluttony, sleep,
and sloth.

Pilgrims and
palmeres were
there, who went
to Rome, and
had leave to lie
ever after.

Hermits, too,
went to Walsing-
ham, and their
wenches with
them; great long
lubbars were
they, and loath to
work.

I found friars
there, of all four
orders, glozing
the Gospel,

38. *dar*] wol U. *preouen*] proue
it TH₂; sey H; proue yt D.

39. *Qui, &c.*] *Qui turpe loquitur*
D. *Hee is*] is HUH₂D; his T.

40. *Bidders and beggars*] beggeris
and bydderes U. *eoden*] ȝede TH₂;
ȝeden H; ȝedyn U.

41. *bagges—Balies*] bely & here
bagge TH₂D; belyes and here bagges
U. [bratful T; bretful H₂; bredful
UD] faste VH.

42. *Feyneden hem*] Flite þanne T;
þei fliten U; Fayteden H; Faytours
H₂; Flytteden & D. *atte alle*] at þe
ale TD; at þe nale UH; at nale H₂.

44. *þis*] as TUD; tho H₂.

46. *Plihten*] pyȝhten H.

48. *wyse*] wāyn H.

49. [aftir THUH₂D] tyme V.

50, 51. *From* T; also in UH₂D;

not in VH.

52. *lobres*] lobies TUH₂D; loburs
H. *þat loþ weore*] loth for U.

53. *for breþeren*] from opere TU
H₂D.

54. *om. the whole line* U. *And
summe*] TH₂D *om.*; summe H. [hem
THD.] V omits.

OBS. After l. 54 the two following
lines occur, in H₂ only;

Who-so ȝeueth for godes loue · wyl
nat ȝeue his þankis

But þere his mede may be most · and
most merytorye.

55. *Font*] fond TUH₂H; But I
fonde D.

56. *heore wombes*] þe wombe TH₂.

57. *Glosynge*] gloside TUH₂; gloseth
D. *good*] silf H. *likeþ*] likide TUH₂.

covetous cheats,
whose traffic had
much to do with
money.

For Couetyse of Copes · Construeþ hit ille ;
For monye of þis Maistres · mowen clopen hem at lyking,
For Moneye and heore Marchaundie · meeten ofte
to-gedere. 60

For since charity
has taken to
trading, many
strange things
have happened.

Seþþe charite haþ be chapmon · [and] cheef to schriuen
lordes,

Mony ferlyes han bi-falle · in a fewe 3eres.
But holychirche bi-ginne · holde bet to-gedere,
þe moste Mischeef on molde · mounteþ vp faste. 64

There preached a
pardonor, and
shewed a bull,
saying he could
assoil everyone.

¶ þer prechede a pardonor · as he a prest were,
And brouzt vp a Bulle · with Bisschopes seles,
And seide þat him-self mihte · a-soylen hem alle
Of Falsnesse and Fastinge · and of vouwes I-broken. 68
þe lewede Men likede him wel · and leueþ his speche,
And comen vp knelynge · and cusseden his Bulle ;
He bonchede hem with his Breuet · and blered heore
eizen,

Men came and
kissed it; and he
blinded their eyes
with it, and got
rings and
brooches.

And rauhte with his Ragemon · Ringes and Broches. 72
þus 3e 3iueþ oure gold · Glotonye to helpen,
And leueþ hit to losels · þat lecherie haunten.

Were the bishop
worth his ears,
this would not be
suffered.

Weore þe Bisschop I-blesset · and worþ boþe his Eres,
Heo scholde not beo so hardi · to deceyue so þe peple.
Saue hit nis not bi þe Bisschop · þat þe Boye precheþ ;

58. *ille*] ful yuel H; as þei wolde
TUH₂; at wille D.

59. *clopen—lyking*] be clothed the
better H.

60. *For moneye*] For here mony
TUH₂D. *oft*] THUH₂D omit.

61. *charite—chapmon*] freeris han
ben chapmen H. [*and* THUH₂D] V
omits.

62. *bifalle*] fallen TUD; falle ryzt
H₂.

63. *biginne*] and þei T; and he U
H₂D. *holde—togedere*] þe better to
holde togedre H; holde togidre U.

64. *mounteþ, &c.*] is mountyng up
faste T; is mowatyng vp wel faste H.
H₂D.

65. *as—were*] a prest as he were U;
a prest as it were H.

66. *vp*] forth THUH₂.

69. *likede*] leuide T; leued HD;
lyueden U. *him*] DH om. *wel*] U om.
leeueþ] likide TU; lykeden H; liked
D; leued H₂.

70. *and cusseden*] to kissen TU
H₂D.

71. *bonchede*] bunchip T; bunched
H₂; blessid UH; bonches D.

72. *And rauhte*] Raughte hym U.
Ringes and broches] broches and
rynges UD.

73. *þus—gold*] þus þei 3ouen here
geld TD; þus 3e 3yuen 3oure goodus
H. *Glotonye*] glotonis THUH₂D.

76. *Heo—hardi*] His sel shulde not
be sent TUH₂D. *to deceyue so*] to
bigyle so H; THUH₂D omit so.

77. *Saue—bi*] It is not al be TH;

Bote þe Parisch prest and he de-partē þe seluer, 78
þat haue schulde þe pore parisschens · zif þat heo ne
weore.

¶ Persones and parisch prestes · playneþ to heore Bis- Parish-priests
schops, 80 complain that
þat heore Parisch haþ ben pore · seþþe þe Pestilence their parishes
[tyme], are poor now
since the pesti-
lence, and so they
go to London.

And askep leue and lycence · at londun to dwelle,
To singe þer for Symonye · for seluer is swete.

þ Er houep an Hundret · In Houues of selk, 84 There were a
Seriauns hit semeþ · to seruen atte Barre ; hundredsergeants
Pleden for pons · and poundes þe lawe, in silk hoods,
Not for loue of vr lord · vn-loseþ heore lippes ones, law-pleaders, who
þow mihtest beter meten þe Myst · on Maluerne hulles, never spoke till
þen geten a Mom of heore Mouþ · til moneye weore they saw their
schewed. money. 89

¶ I sauh þer Bisschops Bolde · and Bachilers of diuyn I saw there
Bi-coome Clerkes of A-Counte · þe kyng for to seruen ; bishops who
Erchedekenes and Deknes · þat Dignite hauen, 92 became clerks of
To preche þe peple · and pore men to feede, account, and
Beon lopen to londun · bi leue of heore Bisschopes, archdeacons who
To ben Clerkes of þe kynges Benche · þe Cuntre to left the feeding
schende. of the poor to be
clerks of the
king's bench.

y trowe it is nougt for U ; It is nouzt
be H₂ ; He is nouzt al by D. þe Boye]
þey bope D.

78. he] þe pardoner THUH₂D.
departe] parte THU ; departid H₂ ;
parteth D.

79. haue—parisschens] þe pore peple
of þe parissch schulde haue TH₂D ; þe
poore of þe parysche schuld haue H ;
þe pore peple schuld haue U.

80. parisch prestes] prouenders H.
playneþ] playned H ; pleynide hem
TD ; playnen hem U. Bisschops]
bisshop TU.

81. Parisch] parischens HU. haþ
ben] was T ; ben U ; were H₂D. [tyme
THUH₂D] V omits.

82. And—lycence] To haue a
licence & leue TUH₂. askep] han H.

D omits this line.

84. houep] houide THUH₂D.

85. hit semeþ] it semide THH₂ ;
þei semeden U ; it semedyn D. to
seruen atte] þat seruide at þe T ;
pletiden at þe U.

86. Pleden—poundes] Pleten for
penis & poynteþ T ; For penyes & for
poundis pladden H ; þei pletide for
pens and poundide U ; pleteden for
pens & poundes D.

87. vnloseþ—ones] openyd his
lippes U ; not open her lypus oonus
H.

89. weore] be TH₂UD.

90. Bisschops] erchebisschopes U.

92. Erchedekenes] I saw þere
erchedeknes U. Deknes] denis THUD ;
dekenes H₂.

I saw too barons,
burgesses, bond-
men,

bakers, butchers,
brewsters, and
others; and
ditchers who lead
ill lives, and sing
idle songs.

Cooks were cry-
ing "hot pies,"
and taverners
were praising
their wine.

¶ Barouns and Burgeis · and Bonde-men also 96
I sauȝ in þat Semble · as ȝe schul heren her-aftur.

¶ Bakers, Bochers · and Breusters monye,
[Wollene websteris · and weueris of lynen,
Taillours, tanneris · & tokkeris boȝe,] 100
Masons, Minours · and mony oȝer craftes,
Dykers, and Deluers · þat don heore dedes ille,
And driueþ forþ þe longe day · with "deu vous saue,
dam Emme!" 103

¶ Cookes and heore knaues · Cryen "hote pies, hote !
Goode gees and grys · Gowe dyne, [Gowe] !" 108
Tauerners to hem · tolde þe same tale
Wiþ good wyn of Gaskoyne · And wyn of Oseye,
Of Ruyn a[n]d of Rochel · þe Rost to defye.
[Al þis I sauȝ slepynge · & seue siȝes more.]

96. *and Burgeis*] TU omit and.
Bondemen] bondage TH₂; bondeage
D; bondages U.

97. *semble*] semele T. *heren her-*
aftur] heer aftir TU; seen aftur H;
here after D.

98. *Bakers*] Baxteris & T; bakeris
and HH₂U; Baksteres & D.

99, 100. *From* T; *also in* UH₂D.
[*tanneris & tokkeris*] toucheris and
tolleris U; towkers and tollers H₂; &
souters and tokkeres D.

102. *heore dedes*] here dede T.
here werk U. *ille*] yuol H.

103. *vous*] THU om. *with—saue*
dieu gard D.

105. [*Gowe* THUH₂; V *has* Gouwe]

106. *to hem*] tollid hem U. *Tolde—*
tale] and tolde hem þe same U; tolde
þe same TD; tolde hem the same H₂.

107. Wiþ wyn of osay & wyn of
gascoyne TH₂D (*but D reads* Asay);
wiþ white wyn of oseye · and gas-
coyne U.

108. *Ruyn*] þe ryn THDUH₂.

Rochel] þe rochel THUH₂.

109. *From* T. *Also in* UD and H₂.

PASSUS I.

[*Primus passus de visione.*]

What þis Mountein be-Meneþ · and þis derke Dale,
And þis feire feld, ful of folk · feire I schal ow
schewe.

I now tell the
meaning of the
mountain, the
dale, and the
field.

A louely ladi on leor · In linnene I-cloped,
Com a-down from þe [clyf] · and clepte me feire,
And seide, “sone ! slepest þou ? · Sixt þou þis peple
Al hou bisy þei ben · A-boute þe Mase ?

A lovely lady
came down from
that cliff, and
bade me look at
the people;

þe moste parti of þe peple · þat passeþ nou on eorþe,
Hauen heo worschupe in þis world · kepe þei no betere ;
Of oþer heuene þen heer · [holde] þei no tale.”

most of whom
seek only worship
in this world (here
imagined by a
field).

¶ Ich was a-ferd of hire Face · þauh heo feir weore,
And seide, “Merci, Ma dame · What is þis to mene ?”

I was afraid, and
asked what it all
meant.

¶ “þis Tour and þis Toft,” quod heo · “treuþe is þer-
Inne,

“In the tower,”
she said, “is
Truth, i. e. God
the Creator,

And wolde þat 3e wrou3ten · as his word techep ;

For he is Fader of Fei · þat formed ow alle

[f. 396 a. col. 2.]

Bope with Fel and with Face · and 3af ow fyue wittes,

Forte worschupen him [þerwith] · while 3e beoþ heere.

Primus, &c.] found in TUD.

1. *bemeneþ*] *menip* TD; may mene
U. *þis darke*] *þis deope* H; ek þe
derke TD.

2. *feire feld*] THUH₂D omit feire;
but see prol. l. 17.

3. *on leor*] of lire THUD; of lore
H₂. *I-cloped*] was clothid U.

4. *[clyf]* so in UDH₂; V and H
have loft; T reads fro þat kip. *clepte*]
clepid H; callide TUH₂D.

5. *slepest þou*] slepistow U. *sixt*]
seest T; seest HUD.

7. *nou on*] on þis TH₂; vpon HU;

here on D.

8. *in þis*] of þis HD; of þe U.

9. *[holde]* so in TUDH₂; 3eueþ
V; 3yue H.

11. *is þis to mene*] may þis by-
meene HU.

12. *and þis*] of þe T; on þe HDH₂;
in þe U.

13. *And*] he H; þat U; D om.

14. *Fei*] feiþ THUD. *ow*] 3ow
TUH₂D; 3ou H.

16. *Forte*] For to THH₂DU. [*þer-
wiþ*] V omits this word; but it occurs
in THUH₂; D has with.

who gives men
wool and linen
sufficient.

And for he hihte þe eorþe · to seruē ow vchone 17
Of wollene, Of linnene · To lyfode at neode,
In Mesurable Maner · to maken ow at ese;
And Comaundet of his Cortesye · In Comune þreo

Three things are
really needful,—
clothes, meat,
and drink.

þinges ; 20
Heore nomes beþ needful · and nempnen hem I þenke,
Bi Rule and bi Resun · Rehersen hem her-aftur.

But beware of
drink, and re-
member Lot's
sin,

¶ þat on Clothing is · from Chele ow to saue :
And þat oþur Mete at Meel · for meseise of þiseluen : 24
And drink whon þou druizest · but do hit not out of
Resun,

which was caused
by drunkenness.

þat þou weorþe þe worse · whon þou worche scholdest.
¶ For Lot in his lyf-dayes · for lyking of drinke,
Dude bi his douhtren · þat þe deuel louede, 28

Moderation is
wholesome,
though the
appetite be keen.

Dilytēde him in drinke · as þe deuel wolde,
And lecherie him lauhte · and lay bi hem boþe ;
And al he witede hit wyn · þat wikkede dede.
Dreede dilitable drinke · And þou schalt do þe bettere ; 32

Believe not thy

Mesure is Medicine · þauh þou muche ȝeor[n]e.
Al nis not good to þe gost · þat þe bodi lykeþ,
Ne lyfode to þe licam · þat leof is to þe soule.
¶ Leef not þi licam · for lyȝere him techēþ, 36

17. *for—eorþe*] perfore he bad ȝow
eche U. *for he hihte*] therefore hooteth
H; perfore he hiȝte TH₂D. *to—
uchone*] to helpe ȝow ichone TDH₂;
an helpen oþer U.

18. *Of—of*] And wollen & D.

21. *Heore—needful*] Narn (Are H₂)
none nedful but þo TH₂; Arn non
nedful but þei U; Ne arn non nedful
but þo D.

22. *Bi—bi*] And rekne hem in
TD; And rekene hem be H₂; And
rekne hem ȝow by U. *Rehersen*]
reherse þou TD; reherse ȝow H₂;
reherce ȝe U. *heraftur*] aftir UD.

23. *cloþing is*] is vesture TH₂; is
vesture verrailliche U. *from chele*] fro
cold U. *ow*] þe TH₂. *Dreads*, That on
is cloþing for cold · þat it may þee
saue.

24. *And—meel*] þe toþer is mete at

ȝow meel U. *meseise*] myschief UH.
þiseluen] ȝow selue U.

25. *þow druizest*] þe driȝeþ TH₂;
ȝow drieth U.

26. *þou weore*] þou worþe THD;
þe worth H₂; ȝe wurche U. *þou—
scholdest*] ȝe swynke scholde U.

27. *for lyking*] þorouȝ lykyng H.

28. *louede*] lykide THUH₂D.

29. *T omits this line ; but it occurs
in H₂ as well as in HD and U.*

OBS. A whole folio is here lost out
of U; from l. 33 down to l. 99.

33. *ȝeorne*] V ȝeore; but T has
ȝerne; so H and D.

34. *bodi*] gut TD; gutt H₂; *which
is perhaps a better reading, as regards
the alliteration. lykeþ*] askep HH₂D.

36. *lyȝere*] lyar H; a liȝer T; a
lyere H₂; a leder D. *techēþ*] ledith H.

þat is þe Wikkede word · þe to bi-traye.

For þe Fend and þi Flesch · folewen to-gedere,

And schendep þi soule · seo hit in þin herte ;

And for þou scholdest beo war · I wisse þe þe bettre. 40

“A Madame, Merci!” quap I · “me likeþ wel þi wordes.

Bote þe Moneye on þis Molde · þat men so faste
holden,

Tel me to whom þat Tresour appendep ?”

“GO to þe gospel,” quap heo · “þat god seiþ him-
seluen,

Whon þe peple him a-posede · with a peny in þe Temple,
þif heo schulden worschupe þer-with · Cesar heore kyng.

¶ And he asked of hem · of whom spac þe lettre,

And whom þe ymage was lyk · þat þer-Inne stod. 48

¶ “Cesar, þei seiden · We seop wel vchone.”

[*Reddite ergo que sunt cesaris cesari, et que sunt
dei deo.*]

“þenne Reddite,” quap God · “þat to Cesar falleþ,

Et que sunt dei deo · or elles do 3e ille.”

For Rihtfoliche Resoun · schulde rulen ou alle, 52

And kuynde wit be wardeyn · oure weolþe to kepe,

And tour of vr tresour · to take hit [3ow] at nede ;

For husbondrie and he · holden to-gedere.”

þenne I fraynede hire feire · for him þat hire made, 56

“þat [dungun] in þat deope dale · þat dredful is of siht,

What may hit Mene, Madame · Ich þe bi-seche ?”

body, which is
leagued with the
fiend ; therefore
beware.”

I thanked her,
and asked her to
whom the
treasures of the
world belonged.

She bade me go
to the gospel, and
read how Christ
was tempted by
being shown a
penny.

“Render unto
Cesar,” &c. (Matt.
xxii. 21).

Reason and
common sense
should rule you.

Then I asked her
what the deep
dale meant.

37. *wikkede*] *wrecchide* TH₂D.
word] *world* TH₂D.

38. *folowen*] *foloweþ* þee H.

39. *seo*] *set* T ; I see H ; & *set* D ;
and *seith* H₂.

40. *better*] *best* HTH₂D.

44. *þat god*] *þer god* H. *seiþ*]
seyde HD.

46. *heo schulden*] *þei wile* T. *heore*]
þe TD.

48. *And—lyk*] *And þe imagis like*
T ; *And ymage lyk* DH₂. *stod*] *standis*
T ; *stondeth* HH₂ ; *standes* D.

49. *The Latin quotation following*
is found in H.

50. *þenne Reddite*] *Reddite cesari*
TH₂D ; *zeldep to cesar* H. *falleþ*]
befalle TH₂ (*which also om. to*) ;
apendip H ; *he longeþ* (be-longeþ ?) D.

51. *Et—deo*] & to god his deel H ;
Et que sunt dei digno D. *do 3e*] 3e
don THH₂ ; *also* D (*which om. elles*).

54. *tour*] *ture* H ; *tutour* TH₂D.
[3ow TH₂ ; 3ou HD] V *omits*.

55. *he*] *witte* H.

57. *þat—dale*] *þe dungeon in þe*
dale TDH₂ ; *þe dale & þe dongown* H.
[*dungun*] V *has down ; but see prol.*
l. 15.

58. *hit mene*] *þat bymeene* H.

"That is the
castle of care,"
she said, "the
abode of Satan,

Pat is þe Castel of care," *quod* heo · "hose comeþ
þer-Inne,

Mai Banne þat he born was · to Bodi or to soule. 60

þer-Inne woneþ a wiht · þat wrong is I-hote,

Fader of Falsness · he foundede [it] him-seluen ;

Adam and Eue · he eggede to don ille ;

Counseilede Caym · to cullen his Broþer ; 64

Iudas he Iapede · *with* þe Iewes seluer,

And on an Ellerne treo · hongede him after.

He hindere love,
and deceives all
that trust in vain
treasure."

Then I wondered
who she was, and
conjured her to
tell me her name.

He is a lettere of loue · and lyzēþ hem alle

þat trustēþ in heor tresour · þer no truþe is Inne." 68

¶ þenne hedde I wonder in my wit · what wommon hit
weore,

þat suche wyse wordes · of holy writ me schewede ;

And halsede hire in þe heiȝe nome · er heo þeonne ȝeode,

What heo weore witerly · þat [wisside] me so feire. 72

"I am Holy
Church, who
received thes in
infancy: thou
broughtest me
then plectra, to
work my will."

Holi churche Icham," *quaþ* heo · "þou ouhtest me to
knowe :

Ich þe vndurfong furst · and þi feiþ þe tauȝte.

þow brouȝtest me Borwes · my bidding to worche,

And to loue me leelly · While þi lyf duredē." 76

Then I prayed
her to teach me
Christ's will,

¶ þenne knelede I on my kneos · and criȝed hire of
grace,

And preiede hire pitously · to preye for vr sunnes,

And eke to teche me kuyndely · on crist to bi-leeue,

59. *quod heo*] TH₂ and D omit.
hose] who þat THH₂.

61. *wiht*] wy TH₂; wey D.

62. *falsnes*] falshed TH₂D. [*is* T;
yt D] VHH₂ omit.

63. *to don*] hem to TD; to HH₂.

64. Caym he counseyled, &c., H.

65. *wip*] þorogh H. *Iewes*] Iewene
T; Iewyne H₂; Iuen D.

66. *on—treo*] siþen on an eldir T;
sethen on An yllern D; sithen on an
eldren H₂.

67. *a lettere*] leder D. *lyzēþ*] by-
lyȝeth H.

68. *in heor*] on his TH₂D. *þer*]
þat H. *þer—Inne*] betraid aru

souneþ TH₂; betrayed buþ souneþ D.

70. *me*] TDH₂ omit.

72. [*wisside* TH₂; wysed D] *techeþ*
V; tauȝht H.

74. *Ich—furst*] I undirfange þe
ferst TH₂D; I þee furst undurfonge
H.þe] D omits.

76. *duredē*] durip TH₂; lasted H;
dureth D.

77. *criȝed*] prayed H.

78. *And—to*] To haue pytee on þe
pepul & to H. *vr sunnes*] my sennes
T; my synnes H₂D.

79. *eke to teche*] to teche H; ek
kenne TH₂.

þat Ich his wille mihte worche · þat wrouhte me to for I wished for no
 Mon. 80 treasure but my
soul's salvation.

“Tech me to no Tresour · bote tel me þis ilke,
 Hou I may saue my soule · þat seint art I-holde.”

¶ “Whon alle tresour is I-trized · Treupe is þe Beste ; “Truth is the
 I do hit on *Deus Caritas* · to deeme þe soþe. 84 best of treasures;
whoever is true
 Hit is as derworþe a drurie · as deore god him-seluen. is like our Lord.

For hose is trewe of his tonge · telleþ not elles,
 Dop his werkes *per-with* · and dop no mon ille,
 He is a-counted to þe gospel · on grounde and on lofte,
 And eke I-liknet to vr lord · bi seint Lucus wordes. 89 Luke viii. 21.

Clerkes þat knowen hit · scholde techen hit aboute,
 For Cristene and vn-cristene · him cleymeþ vchone.
Kynges and knihtes · scholde kepen hem bi Reson, 92

And Rihtfuliche Raymen · þe Realmes a-bouten, [f. 395 b. col. 1.]
 And take trespassours · and [teizen] hem faste, Kings and knights
 Til treupe hedde I-termynet · þe trespas to þe ende. should govern
rightfully, and
 For Dauid, in his dayes · he Dubbede knihtes, 96 blind
transgressors.
 Dude hem swere on heor sward · to serue treupe euere. For Dauid dubbed
knighte to serve
 þat is þe perte profession · þat a-pendeþ to knihtes, Truth : and to
do so is far better
 And not to faste a Friday · In Fyue score ȝeres, than to fast on
Fridays.
 But holden *with* hem *and with* heore · þat asken þe treupe,

80. *his—worche*] miȝte werchen his wil TH₂D.

81. *to no Tresour*] no tresour, quop I H. *tel*] teche H.

82. *I-holde*] yhoten TH₂; D *has*, þat senne had y-holden.

83. *tresour is I-trized*] tresours *am* trized THH₂; to *which* H *also adds* quod heo.

85. Hyt is derworthe & dreury, &c. D. a] H *om*.

86. *hose*] whoso THH₂. *not elles*] non oper THH₂D.

87. *and dop*] & wilneþ T; & wyllith H₂; willeþ D.

88. *accounted—gospel*] a god be þe gospel TD; good be gospel H₂. *on—lofte*] in heuen & in erþe H.

89. *Iliknet*] lyke THH₂D.

90. *techen hit*] kenne it TH₂D.

91. *him cleymeþ*] cleymeþ it TH₂;

claymen it HD.

92. *hem*] it THH₂D.

93. *And—Raymen*] And riden & rappe doun TH₂; And ryden at randedoun D. *Raymen*] rule H. *þe Realmes*] in reaumes TH₂; her rewmes H; in reames D.

94. *trespassours*] hem þat trespassen H. [teizen T; tyen H₂; teyen D] bynden V; bynde H.

95. *þe trespas*] here trespas THH₂D.

96. *dayes*] lyfdayes D.

97. *Dude*] made TH₂D; & made H. *heor*] his TH₂; a D.

98. *perte profession*] professioun apertly TH₂D; perfytt professyoun H.

99. a] oon H. ȝeres] wynter TH H₂D.

100. *hem—heore*] hym *and* wip hire TUH₂D; hem and with hers H.

- And leuen for no loue · ne lacching of ȝiftus ; 101
 And he þat passeþ þat poynt · is a-postata in þe ordre.
 [For crist, kyngene kyng · knyhtide tene,]
- And Christ, too,
 knighted
 Cherubim and
 Seraphim, and
 taught them
 Truth and
 Obedience.
- ¶ Cherubin *and* Seraphin · an al þe foure ordres, 104
 And ȝaf hem maystrie *and* miht · in his Maieste,
 [And ouer his meyne · made hem Archaungelis,]
 And tauȝte [hem] þorw þe Trinite · treuþe for to knowen,
 And beo boxum at his biddynge · he bad hem not elles.
- Lucifer was most
 lovely till he
 brake obedience :
 and then he and
 his fellows became
 fienda.
- ¶ Lucifer *with* legiouns · lerede hit in heuene ; 109
 He was louelokest of siht · aftur vr lord,
 Til he brak Boxumnes · þorw bost of him-seluen.
 ¶ Þene fel he *with* his felawes · *and* fendes bi-comen,
 Out of heuene in-to helle · hobleden faste, 113
 Summe in þe Eir, *and* summe in þe Eorþe · *and* summe
 in helle deope.
- Lucifer, for his
 exceeding pride,
 lies lowest in hell;
 with him all
 wrongdoers shall
 dwell.
- ¶ Bote Lucifer louwest · liȝþ of hem alle ;
 For pruide þat he put out · his peyne haþ non ende ; 116
 And alle þat wrong worchen · wende þei schulen
 After heore dep-day · and dwellen *with* þat schrewe.
- But they that do
 after the word
 may be sure of
- ¶ Ac heo þat worchen þat word · þat holi writ techeþ,
 And endeþ as Ich er seide · in profitable werkes, 120

101. *leuen*—*loue*] neuere leue hym for loue TH₂ ; neither leef hem for loue U ; neuer leue hem for loue D. *ne—ȝiftus*] ne for lakkyng of siluer U ; ne lachesse of gyftes D ; ne no lachynge of ȝyftus H.

102. *And*] For H. *he þat*] whoso TUH₂D. *þe*] his THUHD₂.

103. This line is a made up one, from H and U. The readings are, For crist kyng of knyȝtus · knytted somtyme H.

And kyng, kyngene kyng · knyhtide tene U.

And crist king of kinges · kniȝtide tene TH₂.

And crist kyng of knyȝtes · knyȝted ten D.

104. *an—ordres*] such seuene & a noþer TH₂ ; and siche mo opere U ; such seuene & oper D.

105. *maystrie—miht*] miȝt in his mageste TDH₂U ; honour and myȝte

H. *in—Maieste*] þe meryere hem þouȝte TUH₂ ; þe meryere hym þouȝte D.

106. *From T. Also in* UH₂ *and* D.

107. [*hem* THUH₂D] V *omits.* *treuþe*] þe trouþe THUH₂D.

108. *biddynge*] heste U.

109. *lerede*] lernyd UD ; *also* D *omits* hit.

110. *louelokest*] þe louelyst U. *of siht*] to loke on TH₂.

113. *hobleden*] hobelide þei TH₂ UH₂ ; hobleden wel H.

115. *liȝþ*] light U.

116. *þat—out*] he was putte out H ; he putte out U ; þat he put out was D. *wende*] wende þedyr H.

117. *wrong worchen*] werchen wiþ wrong TUH₂ ; wurchen *with* wronges D.

119. *þat word þat*] in þis world as H (*written over an erasure*).

120. *profitable*] þerfite TH₂D.

Mouwen be siker þat heore soules · schullen to heuene,
þer Treupe is in Trinite · and Corouneþ hem alle.

heaven; and
therefore say I
that Truth is the
best treasure."

¶ For I sigge sikerli · bi siht of þe textes,
Whon alle tresor is I-trizet · Treupe is þe beste. 124

Lereþ hit þis lewed men · for lettrede hit knoweþ,
þat treupe is tresour · triedest on eorþe."

"Yit haue I no kuynde knowing," quod I · "þou most
teche me betere,

"But I have no
natural
knowledge of it,"
said I.

Bi what Craft in my Corps · hit cumseþ, and where." 128

"Þou dotest daffe," quap heo · "Dulle are þi wittes.
Hit is a kuynde knowynge · þat kenneþ þe in herte

"Thou fool," said
she, "it is thy
natural conscience,
teaching you
to love God,
and leave deadly
sin.

For to loue þi louerd · leuere þen þi-seluen ;

No dedly sunne to do · dyȝe þauȝ þou scholdest. 132

If any can teach
you better, let
him!

þis I trouwe beo treupe! · hose con teche þe betere,

Loke þou suffre him to seye · and seþþe teche hit forþure!

For þus techen us his word · (worch þou þer-aftur)

þat loue is þe leuest þing · þat vr lord askeþ, 136

For Love is what
God likes best,
and eke the plant
of Peace. Say
this in thy songs,
when men ask
thee to sing.

And eke þe playnt of pees ; · prechet [in] þin harpe

þer þou art Murie at þi mete · whon me biddeþ þe
ȝedde ;

121. *schullen*] shal wende THUH₂D.

122. *Corouneþ hem*] tronen hym T; tryeste of U; trowe him H₂; crownen hem D; crowneþ hem H.

123. *For—sikerli*] For-þi I seye as I seide er THU₂D; For I saye as I er sayde H. þe] þise T; þese U.

124. *tresor—I-trizet*] tresours arn (ben H) trized THU₂H.

125. *þis*] þus TH₂; to H; U omits; also D omits hit. *lettrede*] lettered men H.

126. *is tresour*] is þe tr. TD; is a tr. H. *triedest*] trizest here TH₂; þe trieste U; tryest D.

127. *quod I*] UD omit. þou—*betere*] ȝet mōte ȝe bet kenne T; ȝe mot me betere kenne UH₂; but ȝe me bet kenne D.

128. *Craft*] kynne craft U. *cumseþ*] comsijþ T; bicomseþ H; comseth UH₂; com:it D.

129. *dotest*] dotide TUH₂; dootest H; doted D.

130. *kenneþ—in*] comseth in þin U. *in*] in þin THDH₂.

131. *leuere*] betere U.

132. *to do*] þat þou do H. *dyȝe—þou*] þoghe þou deye U.

133. *hose con*] who can TUH₂D.

134. *teche—forþure*] lere it aftir TH₂; lerne it aftir U; leret after D.

135. *techen us*] askijþ wytnesse TH₂; witnesseth UD.

137. *eke þe playnt*] eke þe plante T; eke þe plaunte HH₂; also plante U; eke þe plonte D. *prechet—harpe*] preche it in þin harpe THH₂; put it in þin herte U; preche it in þy herte D; but V has, prechet þe þin harpe.

138. *whon—ȝedde*] in þi most myrthe (over an erasure) H. me] men TUH₂. The line in D is corrupt.

Love began with
God the Father,
who let His Son
die for us;

even as Christ
prayed for His
enemies,

granting mercy to
them that pierced
his heart.

Therefore I advise
the rich to have
pity on the poor;
for "with the
same measure,"
&c. (Matt. vii. 2).

For though ye be
true in word and
deed, except ye
love the poor, and
give alms,

For bi kuynde knowynge in herte · Cumse[þ] þer a Fitte.

þ At Falleþ to þe Fader · þat formede vs alle. 140

He lokede on vs *with* loue · and lette his sone dye
Mekeliche for vre misdede[s] · forte amende vs alle.

And ȝit wolde he hem no wo · þat [wrouȝte] him þat pyne,

But Mekeliche *with* mouþe · Merci he by-souȝte, 144

To haue pite on þat peple · þat pynede him to deþe.

¶ Her þou miht seon ensauple · in [hymselfe] one,

Hou he was mihtful and Meke · þat merci gon graunte

To hem þat heengen him heiȝe · and his herte þurleden.

[For-þi I rede þe riche · haue reuþe on þe pore ; 149

þeiȝ ȝe ben miȝty to mote · beþ meke of ȝour werkis ;]

[*Eadem mensura qua mensi fueritis, remeci[e]tur
uobis ;*]

For þe same Measure þat ȝe Meten · A-mis oþer elles,

ȝe schul be weyen þer-*with* · whon ȝe wenden hennes.

¶ For þauȝ ȝe ben trewe of tonge · and troweliche winne,

And eke as chast as a child · þat in Chirche wepeþ, 154

Bote ȝe liuen trowely · and eke loue þe pore,

And such good as God sent · Troweliche parten, 156

139. *bi*] in TD; H *omits. in herte*
U *omits. Cumse—Fitte*] þer comsip
a miȝt T; bygynne suche H; þer
comsith it right U; conseyue þou
myȝte D; þer comeþ a miȝt H₂.

140. *þat*] And þat TUH₂D.

141. *He*] þat U; TH₂D *omit. and*
he H.

142. *misdede*] misdedis THUH₂D.
forte] to THUH₂D.

143. [*wrouȝte* THUDH₂] V *has*
wolde, copied from the first part of
the line.

144. *he*] H and U *omit.*

145—147 *are omitted* in H.

146. *Her—ensauple*] Here miȝt
þou sen ensaumplis TDH₂; Here
myȝt se ensamples U. [*hymselfe*
TUDH₂] V *has* þi-self.

147. *Hou*] þat TUH₂D. *þat*] and
TUH₂D.

148. *To—heengen*] For hem þat
honged H. *heiȝe*] by TH₂DU (*by mis-*

take).

149, 150. *From T; also in HUD and*
H₂. V has only one line, viz. For-
þi I rede þe Mihtful of Mayn be Meke
of þi wordes. werkis] hertes D. *The*
Latin quotation is found in H only.

OBS. MS. H. *is here much tampered*
with and of little value, for about
nine lines.

151. *þat ȝe meten*] þat þou metest
(*over erasure*) H; ȝe metyn here U.
Amis] a-riȝt (*over erasure*) H.

152. *ȝe wenden*] þat ȝe gon U.

153. *For—ȝe*] For þi TH₂; For þy
D. *of*] of ȝoure TUH₂D.

154. *as chast*] U *omits.*

155. *liuen trowely*] loue lelly T;
loue lely UH₂D. *eke loue*] lene (*or*
leue) TU; ȝeue to loue H₂; loue D.

156. *And*] Of TUH₂D. *sent*] hap
sent U. *Troweliche parten*] goodliche
parteth UH₂; godliche parte D.

3e naue no more merit · In Masse ne In houres
þen Malkyn of hire Maydenhod · þat no Mon desyreþ.

ye have no merit
in your prayers.

¶ For Iames þe gentel · bond hit in his Book,
þat [Fey] withouten [fait] · Is febelore þen nouzt, 160

St James tells us
that Faith with-
out works is
dead; so chastity
without charity is
but an unlighted
lamp.

And ded as a dore-nayl · but þe deede folewe.
Chastite withouten Charite · (wite þou forsoþe),
Is as lewed as a Laumpe · þat no liht is Inne. 163

¶ Moni Chapeleyens ben chast · but Charite is aweye;
Beo no men hardore þen þei · whon heo beoþ auaunset;
Vn-kuynde to heore kun · and to alle cristene ;
Chewen heore charite · and chiden after more !

Many chaplains
are chaste, but
have not charity ;

Such [Chastite] withouten [Charite] · worþ claymed in
helle ! 168

they eat up what
they should give
away, and ask for
more.

¶ Curatours þat schulden kepe hem · clene of heore
bodies,

Curators that
should be chaste
are encumbered
with avarice.

þei beoþ cumbred in care · and cunnen not out-crepe ;
So harde heo beoþ with Auarice · I-haspet to-gedere.

þat nis no treupe of Trinite · but tricherie of helle, 172
And a leorning for lewed men · þe latere forte dele.

This treachery
teaches the laity
to put off giving
away.
See what is in the

¶ For þeos beþ wordes I-writen · In þe Ewangelye,

157. *naue*] ne haue TUH₂; haue
D. *Masse*] Matynes TUH₂. *houres*]
masse TH₂; oures UD.

158. *desyreþ*] desired U.

159. *bond hit*] ioynide TH₂; Iug-
gid U; hath wryten D.

160. [*Fey*] feiþ THUH₂; fay D.
[*suit* TH₂; feet D] werk U; warkis
H. V *misreads*, þat Treupe withouten
Fey.

161. *ded*] as ded TH₂. *but þe*]
but 3if þe THUH₂D.

Obs. After folewe H inserts the
weak line, þat is, to sokoure þe sorow-
ful · & haue charite to alle.

162. *wite—forsope*] worth cheynide
in helle TH₂; wurþ schryned in helle
U; worth shewed in helle D. (See l.
168.)

163. *Is*] þat is U; Hit is DT.

164. *Moni*] Now many U.

165. *Beo no men*] Arn none TUH₂;
þer beoþ noon H.

166, 167. *Transposed* in H.

166. *and to*] and ek to TUH₂D.

167. *Chewen*] þei chewen H;
Chiwen U.

168. [*Chastite*, &c.] chastite with-
oute charite THUH₂D; V *absurdly*
transposes chastite and charite; see
l. 162. *claymed*] cheynid TH₂;
schryned U; shewed D.

169. *Curatours*] 3e curatours TU
H₂D. *schulden—hem*] kepe 3ow TU
H₂D; schulden 3ou kepe H. *of heore*]
of 3our TUH₂D. H *has*, in 3oure
soules.

170. *þei—care*] 3e beu acumbrid
wiþ couetise TUH₂D. & *cunnen*] 3e
mowe T; 3e cunne UH₂; 3e can D;
þei con H.

171. *harde—wiþ*] faste haþ TH₂D;
harde haþ U. *I-haspet*] haspide 3ow
TUH₂D.

172. *þat þe trewe tresoure of troupe* ·
is almost forȝete H.

173. *latere forte*] lattere to THUH₂;
latter for to D.

Gospel (Luke vi.
38).

Date et dabitur vobis · for I dele ow alle.

[3oure grace & 3oure good happe · 3oure welpe for to
wynne, 176

& þerwip knoweþ me kyndely · of þat I 3ou sende.]

Love comforts the
sad.

[þat is þe lok of loue · þat letiþ out my grace

To counforte þe carful · Acumbrid wip synne.

Love is the
readiest way to
heaven;

Loue is þe leueste þinge · þat our lord askiþ, 180

And eke þe graiþ gate · þat goþ into heuene.

For-þi I seiþe as I seiðe er · be siþe of þise tixtes,

and Truth is the
best of all
treasures.

Whan alle tresouris arn trizede · treuþe is þe beste.

Now haue I tolde þe what treuþe is · þat no tresour is
betere, 184

I may no lengere lenge · now loke þe oure lord."]

175. After *vobis*, 3eueþ to myne of
3oure goodus for I dele, &c. H.

OBS. *The rest is not in V.*

176, 177. *These two lines are in H*
only.

178—185. *from T; with which D*
and H₂ very closely agree; also found
in H; and (partly) in U.

178. *letiþ—my*] lyth in 3oure H.

179. U *omits.* wip] in H.

181. *graiþ gate*] redyest waye H;
greytheste gate U.

182. *For-þi* þerfore U. *seiðe er*]
er seyde H; sayde here D.

184. *þat*] H *omits.*

185. *lenge*] lende H; duellen U;
lengen D. *now*] but H; D *om.* þe]
þou loue H; by D.

PASSUS II.

[*Passus secundus de visione.*]

Yit kneled I on my knees · and cried hire of grace,
 And seide, “Merci, Madame · for Maries loue of [ff. 306 b. col. 2.]
 Then I prayed
 her
 heuene
 þat Bar þe blisful Barn · þat bouȝt vs on þe Roode,
 Teche me þe kuynde craft · forte knowe þe false.” 4 to teach me how
 to know
 Falsehood.
 She bade me
 turn and see him.
 “Loke on þe lufthond,” quod heo · “and seo wher
 [he] stondeþ!
 Boþe Fals and Fauuel · and al his hole Meyne!”
 I lokede on þe luft half · as þe ladi me tauhte;
 þenne was I war of a wommon · wonderliche cloped, 8 I looked, and,
 first of all, beheld
 a woman very
 richly clothed,
 Purfylet with pelure · þe ricchest vppon eorþe,
 I-Corouned with a Coroune · þe kyng haþ no bettere;
 Alle hir Fyue Fyngres · weore frettet with Rynges,
 Of þe precioussest perre · þat prince wered euere; 12 decked with a
 crown and costly
 rings.

Title; found in TH₂UD; H has Ter-
 cius Passus by mistake, as it also
 calls the next Passus by the same
 name.

OBS. The first 23 lines occur twice
 in U; readings from the fragment
 are distinguished by the italic letter U.

1. *cried*] prayed H.

2. *Merci, Madame*] V has Madame
 Merci, with marks for transposition.

3. *blisful*] blisside TU; blessyd D.
 on þe Roode] wip his blood H.

4. *Teche—kuynde*] kenne me be
 sum TUUH₂D; teche me by kynde
 H. forte knowe] to kenne TH₂; to
 knowe UUD.

5. *lufthond*] left U; left half TU.
 quod heo] TDU omit; quod sche U.
 seo] lo TH₂. [he TUH₂D] þei HU; V
 has heo.

6. *his*] her H. al—Meyne] hise
 feris manye TUUH₂D.

8. *cloped*] atired U; clothid U.

OBS. After cloped H inserts, In
 reed scarlet heo rode · rybande wip
 gold (see l. 13).

9. *ricchest vppon*] pureste on UUD;
 purest in H₂.

OBS. Here H inserts, pyȝte ful of
 perrye · & of preciousse stoones (see
 l. 12).

11. U omits this line; so also does
 U.

12. *precioussest*] pureste TUUH₂D.
 H reads,

Of reed gold so ryche · redilyche
 I-dyȝte

Wip preciousse stoones so stoute · stond-
 ynge þer-ynne.

In Red Scarlet heo Rod · I-Rybaunt *with* gold ;
 her nis no Qweene qweyntore · þat quik is alyue.

"Who is this?"
 I asked.

¶ "What is þis wommon," quod I · "þus wonderliche
 A-tyret ?"

"That is Meed
 (Bribery)," she
 said, "who has
 done me much
 evil.

¶ "þat is Meede þe Mayden," quod heo · "þat hæp me
 marred ofte, 16

A[n]d I-lakked my lore · to lordes aboute.

In þe pope paleys heo is · as priue as my-seluen ;

Her father was
 Wrong.

And so schulde heo nouȝt · for wrong was hir syre ;

[Out of] wrong heo wox · to wroþerhele monye. 20

Ich ouhte ben herre þen heo · I com of a bettre.

To-morrow shall
 Meed be married
 to Falsehood, by
 help of Flattery
 and Guile.

¶ To-morwe worþ þe Mariage I-mad · Of Meede *and* of
 fals ;

Fauuel *with* feir speche · hæp brouȝt hem to-gedere,

And Gyle hæp bi-gon hire so · heo graunteþ al his
 wille ; 24

And al is liȝeres ledynge · þat heo leuen to-gedere.

To-morrow you
 may see the whole
 crew of them, but
 beware of them,
 lest thou fall of
 blisse.

¶ To-Morwe worth þe Mariage I-mad · soþ as I þe telle,
 þat þou miht [wyte] ȝif þou wolt · whuche þei ben alle
 [þat] longith to þat lordschipe · þe lasse and þe more. 28
 Know hem þere ȝif þou canst · and kepe þe fro hem
 alle,

ȝif þou wilnest to wone · with treuthe in his blisse ;]
 [lerne his lawe þat is so lele · & siþþe teche it furþer.]

13. H *inserts above ; see obs. on l. 8.*
heo rod] robid TUUD ; robe H₂. I-
Rybaunt] & ribande TH₂D ; rybanyd
 UU.

14. *nis*] is HU. *qweyntore*
 koynter H. *alyue*] on lyue HUUDH₂ ;
 o lyue T.

15. *wonderliche*] worþily TH₂D.

16. *quod heo*] TUUDH₂ omit. *me*
marred] noȝede me ful TUDH₂ ;
 anoyȝed me H ; noyed me wol U ;
 noyed me wel D.

19. *heo nouȝt*] it not be TD.

20. U *omits this line.* [Out of TH
 UH₂D] V *has* In-to ; U *reads*, Out
 of wrong wente sche · wrotherhele
 manye,

21. *herre*] hiȝere T ; heyȝer H ;
 heyere UUD.

23. *brouȝt*] forȝid TUUDH₂.

24, 25. U *omits*.

25. *leuen*] liȝen TH₂D ; lyue so H.

26. *To-Morne—I-mad*] To-morne
 schal þei make þe mariage H. *soþ*
 TUH₂D omit ; D *also om.* I-mad.

27. *þat—wolt*] þere miȝte þou wyte
 ȝif þou wilt (wolt H) THUH₂D ; V
has seo instead of wyte.

28, 29, 30. *From* U ; *also in* TH₂D ;
 V *has only l. 30, running thus,*

Bote ȝif þow wilne to wone · with
 treupe in his Blisse, *with which*
 H *closely agrees.*

31. *This occurs in H only.*

I may no lengore lette · vr lord Ich þe bi-kenne; 32 I now commend
And bi-come a good mon · for eny couetyse, ich rede.” thee to God.”

[When heo was me fro · I loked & byhelde]

Afterwards, I
beheld the bridal.

A lle þis Riche [Retenaunce] · þat Regneden with Fals
Weoren bede to þe Bruyt-ale · on Bo two þe
sydes. 36

Sir Simonye is of-sent · to asseale þe Chartres,
þat Fals oþur Fauuel · bi eny [fyn] heolden,
And Feffe Meede þer-with · In Mariage for euere.

Sir Simony was
sent for to seal
the charters.

¶ Bote þer nas halle ne hous · þat miht herborwe þe But there was not
peple, 40 house-room for
ail.

þat vche feld nas ful · of Folk al a-boute.

¶ In middes on a Mountayne · at Midmorwe tyde
Was piht vp a Pauilon · A Proud for þe nones;
And Ten þousend of Tentes · I-tilled be-sydes, 44

So a pavilion was
pitched, and
10,000 tents, for
knights, sellers,
and buyers.

For knihtes of Cuntre · and Comers aboute,
¶ For Sisours, for Sumnors, · for Sullers, for Buggers,
For lewede, for lerede · for laborers of þropes,
[& for the flaterynge freeris · alle þe foure orders], 48

Alle to witesse wel · What þe writ wolde,
In what manere þat Meede · In Mariage was [I-feffed],
To beo fastnet with fals · þe fyn was atered.

All came to see
the marriage.

¶ þenne Fauuel fet hire forþ · and to fals takeþ, 52 Then Flattery led

32. *lette*] lende H; dwelle D. *vr*] TD and U omit. *bi-kenne*] by-take H.
33. *And*] Loke þou H. *ich rede*] H omits.

34. *Occurs in H only.*

35. [*Retenaunce* THUH₂D] Rete-
nauntes V. *þat—Fals*] þat with false
reigneth U.

36. *Bruyt-ale*] bedale T; bridale
UHH₂D. *Bo two þe*] boþe two
THUH₂D.

37. U omits. *is of-sent*] is assent
T; is a-sent H₂; was aftur sent H;
is A-sert D. *asseale*] a-sele T; seele
H; ensele H₂; sele D.

38. [*fyn*] THUH₂D; V has payne.

40. *þat miht*] to THUH₂D.

41. *nas*] was D. *ful*] filled H.

42. *on*] of HD; T and U omit.

43. *A proud*] prow U; T and U
omit A; was proud D.

44. *I-tilled*] I-teldyde forþ H;
teldit TH₂; tight þer U; teled D.

45. *For*] Of TUD. and *Comers*] of
comeres TUH₂D.

46. *Buggers*] biggeres UH; beggeris
TH₂D.

47. *lewede—lerede*] lerid for lewid
THUH₂D. *þropes*] þrepis U; þorpes D.

48. *Occurs in H only.*

50. *manere*] manere and howe H.
In Mariage] H omits. [*I-feffed*] H
feffid TUH₂D. V omits, evidently by
mistake.

51. *fastnet*] feffed U.

52. *takeþ*] hir toke H; toket D.

Meed to
Falsehood,

promising that
she will obey his
will.

Simony and Civil
unfold the deed.

CARTA. "Know
all men that I,
Flattery, pledge
Falsehood to
Meed, and grant
them the earl-
dom of Envy,

the kingdom of
Avarice, and the
Isle of Usury,

to have and to
hold all their
lives,

they yielding
their souls to

In Forwarde þat Falsnesse · schal fynden hire for euere,
To be Boxum and Boun · his Bidding to folfulle,
In Bedde and at Borde · Boxum and hende,
And as sir Symonye wol sigge · [to suwen] his wille. 56
Now Symonye and Siuyle · stondeþ forþ boþe,
Vn-Foldyng þe Feffement · þat Falsnes made,
[& þus bygonnen þe gomes · & gradden wel hyȝe]:

"**H**It witen and witnessen · þat woneþ vppon eorþe, 60
þat I, Fauuel, Feffe Fals · to þat Mayden Meede,
To be present in pruyde · for Pore or for riche,
Wiþ þe Erldam of Envye · euer forto laste,
Wiþ alle þe lordschupe · of lengþe and of brede, 64
Wiþ þe kingdom of Couetise · I Croune hem to-gedere;
Wiþ þe Yle of vsure · And Auarice þe False,
Glotonye and grete opus · Ich ȝiue hem I-feere,
Wiþ alle delytes and lustes · þe deucl for to serue, 68
In al þe seruyse of Slouþe · I sese hem to-gedere :
¶ To habben and to holden · and al heore heyres aftur,
Wiþ þe purtinaunce of purgatorie · in-to þe pyne of helle :
Ȝeldyng for þis þing · at þe ȝeres ende, 72
Heore soules to sathanas · to senden in-to pyne ;

53. *Falsnesse*] falsched TH₂D ; false U.

54. *To—Boun*] And he (she D) be bounde at his bode TH₂D ; & be buxum at his bode U.

56. *And—sigge*] & at syre symonyes wille UD. *to suwen*] HTH₂ ; to suyen U ; to sewen D ; V *has* schewen.

57. *stondeþ*] stoden H. *forþ boþe*] forþ in-fere H ; vp boþe U.

58. *Vn-Foldyng*] & vn-foldeden H ; And vnfolde TH₂D ; And vnfoldith U. *made*] had made H ; hap ymakid TUH₂ ; hap maked D.

59. *From* H ; also in TUH₂D.

60. *In the margin of H is here written Carta ; in the margin of D, Fauor.*

61. *Feffe—Meede*] feffe falsnesse to mede TH D ; haue [feffed ?] falsnesse to mede U.

64. *lordschup—breȝe*] lordsshippe of lecherie · in lengþe and in brede TH₂ ; worschipe of lecherye in, &c. UD ; H *resembles* T, but it is written in a later hand.

65. *hem*] ȝow U.

66. *þe Yle*] al þe Ile TD ; al þe isle H₂ ; alle þe vices U. *False*] faste TU.

67. *hem I-feere*] hem togidre TH₂D ; ȝow togidres U.

68. *delytes—lustes*] delites of lust TH₂D ; þe delytes of deedly synne H ; þe delices of lust U.

69. *seruyse*] seignourie UD. *sese*] cæse H ; set TD.

71. *wiþ*] wiþ al H. *in-to*] & H.

72. *þing*] D omits. *þe*] oon H ; o T ; one UH₂.

73. *senden into*] synken in TH₂D ; synke into U.

per to Wonen *with* Wrong · whil god is in heuene."

¶ In wisesse of whuche þing · wrong was þe furste,
Pers þe pardonere · Paulynes [doctor],

76

Bette þe Budul · of Bokynghames schire,
Rondulf þe Reue · of Rotelondes sokene,
[Taberes & tombler · & tapesters fele],

Monde þe Mulnere · and moni mo opure

80

In þe Date of þe deuel · þe Deede was a-selet,

Be siht of sir Symoni · and Notaries signes.

Satan at a year's
end."
The witnesses
were Wrong.
Piers the
Pardoner,
Pauline's doctor,
Bette the beadle,
and many others.

The deed was then
sealed and signed.

þ En teonede him Teologye · whon he þis tale herde,

And seide to Siuyle · "serwe on þi lokkes,

84

Such Weddyng to worche · to [wrappe] with truþe ;

And ar þis weddyng beo wrouzt · wo þe beo-tyde !

For Meede is a Iuweler · A Mayden of goode,

God graunte vs to ȝiue hire · þer treuþe wol a-signe. 88

And þou hast ȝiuen hire [to] a Gilour · God ȝiue þe serwe !

þe Tixt telleþ not so · Treuþe wot þe soþe ;

[f. 396 a. col. 1.]
Meed is rich, and
should be wedded
where Truth
wills.

Remember the
text (Luke x. 7).

Dignus est operarius mercede sua ;

Worþi is þe Werkmon · his hure to haue ;

And þou hast feffet hire *with* fals · fy on þi lawe ! 92

For lechours and lyȝers · lihtliche þou leueest,

Simonie and þi-self · Schenden holichirche ;

Thou believest
lechours and liars ;
but ye shall

74. U omits.

76. Pers] And piers THH. Pauly-
nes doctor] poulynes doctor TH₂ ;
paulynes dottour (or doctour) U ;
paulynes doctoure D. V and H have
doughter, douȝter ; see l. 152.

78. of—sokene] oute of Rotelonde H.

79. occurs in H and H₂ only ; H₂
reads, Taylours, tapsters · and tauern-
ners many.

80. Mulnere] myllere TH₂ ; mylnere
UH ; mellere D. and—opure] of mal-
wiche strete U.

81. þe—aselet] þis dede I assele U ;
þis dede is seled D.

82. and—signes] and signes of
notories TUH₂ ; in seals of notories D.

83. teonede] tenide TH₂ ; tenyd U ;
tened D, which om. him.

84. serwe] now sorewe THH₂D.

lokkes] lockes H ; bokes TUH₂D.

85. [wrappe THUH₂D] teone V.

87. a Iuweler] molere T ; muliere
U ; a medeler H ; a medlere H₂ ;
mulyer D. A—goode] of frendis
engendrit TUH₂D.

88. graunte — asigne] grauntide
(graunt H₂, graunteþ UD) to gyue ·
mede to treuþe TUH₂D. asigne]
assente H.

89. And] For H ; D omits. [to
THUD] V omits. God] oure lord H ;
now god TUH₂.

90. telleþ] telleþ þee H.

91. hure] huyre H ; mede TUH₂D.

92. feffet] festnyd U ; fastnid
TH₂D. lawe] lawes TU.

93. The readings are,
for lesyngis & lecheryes · suche warkes
þou louest H ;

abide it at the
year's end!

[3e schule abygge it bope · by god þat me made,
at oo 3eris ende · whan 3e reken schul] ; 96

He and þeose [Notaries] · anuyzen þe peple.

For wel 3e witen, wernardes ! · but 3if or wit fayle,

þat fals is a faytur · a faylere of werkes,

And a Bastard I-boren · of Belsabubbes kunne. 100

And Meede is a Iuweler · a Mayden ful gent ;

Heo mihte Cusse þe kyng · for Cosyn 3if heo schulde.

Worcþeþ bi wisdom · and bi Wit aftur ;

Ledeþ hire to londone · þer lawe is I-hondlet, 104

3if eny leute wol loken · þat þei liggē to-gedere,

And 3if þe Iustise wol Iugge hire · to be Ioynet with
Fals.

3it be-war of þe weddyng · for witti is treupe ;

For Conscience is of his [counseil] · and knoweþ ou
vchone ; 108

And 3if he fynde such defaute · þat 3e with Fals holden,
Hit schal bi-sitten oure soules · sore atte laste."

[herto assentid syuyle · but symonye ne wolde

tyle he had syluer · for his sawes & his selynge. 112

If Conscience
find this out,
it will go hard
with you at the
last."

For al be (by U) lesinges þou lyuest ·
& leccherous werkis TUD ;

For al ben lesynges þou leuest · and
lecherus workes H.

95, 96. *From H* ; l. 95 occurs in
TUH₂D after l. 97.

95. *it*] TDUH₂ omit.

97. *He and þeose*] for 3e and þese
H ; 3e and þe TH₂D ; 3e and 3e (*by
mistake for þe*) U. [*Notaries*] See
THUH₂D ; V has the spelling Nataries,
which looks wrong ; for see l. 115.

98. *or*] 3oure TH₂ ; 3our UD.

99. *a faylere*] feyntles TH₂D ; and
feythles UH.

100. *Belsabubbes*] belsaboukis T.

101. *a Iuweler*] mulere T ; moliere
U ; a medelar H ; mulyer D ; mened
H. *a-yent*] of maidens engendrit T ;
amonge men of goode H ; a maiden of
goode UH₂D.

102. *heo schulde*] he wolde TH₂D ;
sche wolde U.

103. *Worcþeþ*] þefore worcþeþ
H. *wisdam*] wytte H. *wit aftur*]
wysedam bope H.

105. *leute wol loken*] leaute wile
loke TH₂ ; lewte wil loke U. *þat*] TU
om. liggē] lybbe H ; D reads, yf ony
liaunce wil loke · hem legge to-gidere.

106. *3if—hire*] iustise iuggen here
U ; yf þe Iustice Iugge here DH₂.

108. *of his*] of his counseil TUH₂D ;
his counseloure H. V reads, For Con-
science is on of his · and, &c.

109. *such—with*] 3ow in defaute · &
wiþ þe TUH₂D.

110. *bi-sitten*] sitt H ; be set on U ;
be-set DT. *sore atte*] wel (ful H) sore
at þe THUD. H₂ omits the line.

111—127. *From H. Also in TUD
and H₂, except line 118, which they
omit.*

112. *his—selynge*] his selis & signes
TDH₂ ; selis & signes U.

- þen fet fauel forth · floreyne I-nowe,
 & bad gyle go to · & ȝyue gold aboute,
 & namely to þis notaries · þat hem non lacked;
 & fesse false witesse · with florens I-nowe, 116
 For he may mede a-maysteren · & make hir at his wyll;e
 For where falsenes is oft fownden · þere feiþ fayleþ
 þoo þe gold was ȝouen · grete were þe thonkes
 to false & to fauel · for her feyre ȝyftus. 120
 many comen, from care · to counforte þe false,
 & sworn on þe hoolydom · þat “cesse schul we neuere
 or mede be þi weddud wyf · þorouȝ witte of vs alle.
 for we han mede a-maysterd · wiþ oure myri wordis 124
 þat heo graunteþ to goo · wiþ a good wille,
 to london to loke · if þe lawe wole
 Iugge ȝou Ioynately · to be Ioyned for euer”].
 ¶ þenne was Fals fayn · and Fauuel also bliþe, 128
 And lette sompne alle men · In Cuntre a-boute,
 To Arayen hem redi · Boþe Burgeys and Schirreues,
 To weende with hem to westmunster · to Witesse þe
 deede.
 ¶ þenne careden heo for Caples · to carien hem 132
 þider;
 Bote Fauuel fette forþ · Foles of þe beste,

Then Flattery
 fetched out
 florins, and bade:
 Guile give it to
 the notaries.

Great were the
 thanks for these
 bribes.

Meed consents to
 go to London.

Then were False-
 hood and Flattery
 glad, and bade all
 be ready to go to
 Westminster.

Then they all
 wanted horses.

113. *fett*] fecchide U.
 114. *go to &*] go TUH₂D.
 115. *lacked*] faillede U; ne failiþ
 T; ne fayle H₂; fayle D.
 117. *hir at his*] at my T; here at
 our U; at his D.
 118. *In H only*.
 119. *were þe thonkes*] was þe þonk-
 ing TUH₂D.
 121. *many—counforte*] And comen
 to counforte fro care TUH₂D.
 122. *sworen—hoolydom*] seide certis
 TUH₂D.
 123. *or*] Til TUH₂D.
 124. *myri wordis*] mery speche
 TH₂D; faire speche U.
 126. *þe lawe*] þat lawe TH₂D; þat
 þe lawe U.
 127. *Iugge*] Ioyn U. *to—euer*] in
 ioye for euere TH₂D; in lawe for
 euere U.
 129. *lette*] bad H. *men*] þe segges
 TUH₂; þe pepul H. *cuntre*] schyres
 HTUH₂. D *reads*, And let Symonye
 seche · al about in shires.
 130. The other readings are,
 þat alle þei myȝten be bowne · beggers
 & oþer H;
 And alle [to H₂] be boun · beggeris
 & oþere TUH₂D.
 132. *careden heo*] cariede hy T;
 caareden þei H; cared þei UD. *caples*]
 cables D.
 133. *Bote—fette*] þanne fette fauel
 TUH₂D

- Meed was set on a sheriff's back,
and Falsehood
on an assizer's; And sette Meede on a Schirreues Bak · I-schood al newe,
[& fals on a sysoures backe · pat softly trotted ;
(for falsnes a3eyn þe feiþ · sisoures he defouleþ, 136
þoru3 comburance of couetyse · clymben a3eyn truþe,
þat þe feiþ is defouled · & falsly defamed,
& falsnes is a lord I-woxe · & lyueþ as hym lykeþ) :
- Flattery rides
upon Fair-speech; Fauel on a feyre speche · ful feyntly a-tyred ; 140
(For feire speche þat is feiþles · is falsnes broþer ;
& þus sysoures ben sompned · þe false to serue,
& feire-speche fauel · þat moche folke desceyueth)].
¶ þenne Notaries none Hors hedden · anuyed þei
weore, 144
- but Symony and
Civil had to go on
foote. þat Symonie and Siuile · schulden go on foote.
¶ þenne seide Siuile · and swor bi þe Roode,
- Summoners are to
be saddled, þat Sompnors schulde ben sadelet · and seruen hem
vchone ;
“ And lette apparayle prouisours · on Palfreis wyse, 148
[Sire symonye hym-selfe · shal sitte on here bakkis],
And alle Denes and Sodenes · as Destreres dihten,
For þei schullen beren Bisschops · and bringen hem to
reste.
- “ Pauline's people
shall serve my-
self,” said Civil. ¶ Paulines peple · for playntes in Constorie 152
Schal seruen my-self · þat Siuile hette ;

134. *Schirreues bak*] shirreue
TUH₂D.

135—143. *These lines are quoted
from H; and those in parentheses
occur in H only. V has only the one
line,*

And Fauuel on a Feir speche · Feynt-
liche atyret.

T and D have only the two lines,
And fals sat on a sisour · þat softe-
liche trottede,

And fauel vpon fair speche · fetis-
liche atirid.

U has the same, omitting sat; H₂ has
also two similar lines.

144. *Notaries — hedden*] hadde
notories none TUD; Notaries had noo
horses H; þer hadde notories non
hors H₂.

145. *Symonie—siuile*] siuile and
symonie H. go on foote] on here fet
gange TUD; on fote gange H₂.

146. *seide*] swor TH₂D. swor] seide
TH₂D.

OBS. H² has been closely collated
only thus far; see the Preface.

147. *seruen*] beren U.

148. *prouisours*] þise prouisours
THD; þe prouisours U. on] in THD.

149. *From T; also in HUD and
H₂, here backes*] hym oone H.

150. *Denes—Sodenes*] þe denis &
southdenis TH₂; þe denes and
sudenis U; þise officiales & deenys
H; the denys sodenys D. *Destreres*]
palfreyes H (*in later hand*). *dihten*]
hem dihte THUH₂D.

152. *Constorie*] þe constrye H.

Let Cart-sadele vr Commissarie · vr Cart he schal drawe, Yoke our commissary,
 And fetten vr vitayles · of þe Fornicatours ;
 And make ligere a long cart · to leden alle þis opure and make of Liar a long cart." 156
 Fabulers and Faytours · þat on Fote rennen."

Now Fals and Fauuel · fareþ forþ to-gedere, Thus all fare forth together.

And Meede in þe Middel · and al þe Meyne aftur.
 I haue no [tome] to telle · þe Tayl þat hem folweþ, 160
 Of so mony Maner Men · þat on Molde liuen.

¶ Bote gyle was for-goere · and [gyede] hem alle. Guile led the way ; but soon Soothness spurred on, and went and told conscience.
 Sopnesse sauh hem wel · and seide bote luyte,
 Bote prikede on his palfrey · and passede hem alle, 164

And com to þe kynges Court · and Conciencie tolde,

And Conciencie to þe kyng · Carpede hit aftur.

"**N**ow be crist," quod þe kyng · "þif I mihte Chacche

Fals opur Fauwel · or eny of his Feeres, 168 "If I could but catch Falsehood, or Flattery," said the king, "I would hang them both.
 I wolde be wreken on þis wrecches · þat worchen so ille,
 And don hem hongen bi þe hals · and al þat hem

Meyntenen ;

Schal neuer [mon] vppon Molde · Meyntene þe leste,

But riht as þe lawe lokeþ · let fallen of hem alle. 172

¶ And Comaunde þe Cunstable · þat Com at þe furste, Command the constable to attach them,
 To a-Tache þe Traytours · for eny Tresour,

154. *Cart-sadele*] sadele U; carte-sadil T. *commissarie*] comysaries H. *vr—drawe*] oure long carte þei schul drawe H.

155. *of þe*] at H; fro T; of UD.

156. *make*] makþ of TUD.

157. *Fabulers*] flaterers H; As folis TUD. *rennen*] iotten T.

158. *Now*] TUD omit. *fareþ*] goþ U.

159. *middel*] myddes U; myddis TD.

160. [*tome* T] tyme for H; tunge UD; V *has* while.

161. *Of—mēn*] Of many maner of men TD; of alle manere of men U. *Molde*] þis molde TUD.

162. [*gyede* TUD] bygged H (*with* by partly erased). V *has* gilede, a mistake evidently due to the word gyle preceding.

163. *wel*] D omits. *luyte*] a lytel HU; litel TD.

164. *prikede*] prikede forþ TU.

167. *þif*] And THD. *mihte*] mowe U.

168. *his*] her H.

169. *on þis*] on þoo H; of þise T; on þo UD. *wrecches*] U omits. *worchen*] wroughten U.

170. H omits this line. *al*] þey D.

171. *neuer—vppon*] neuer man of þis T; no man on H; neuer [man] on þis UD; *where* man is (*in* U) omitted; for mon V *has* non. *meyntene þe leste*] meynprise þe lest H; meynprise þe beste TUD.

172. *lokeþ*] wola loke H; wele D. *of*] on TUD.

173. *Comaunde*] comaunded HTUD. *þe*] a THUD. *þat com*] he com U.

174. *a-Tache*] take U. *þe Tray-*

fetter Falsehood,
and cut off Guile's
head.

Simony and Civil
I warn; and let
not Liar escape."

Dread was at the
door, and heard
the doom, and
bade Falsehood
flee.

Then fled
Falsehood and
Guile;

but tradesmen
prayed Guile to
keep their shops
for them.

Liar leapt away
through by-lanes,
being nowhere
welcome.

[f. 396 a. col. 2.]

Ich hote, 3e Fetere Fals faste · for eny kunnes ȝiftus,
And gurdeþ of gyles hed · let him go no forþer ; 176
And bringeþ Meede to me · Maugre hem alle.

¶ Symonye and Siuile · I seende hem to warne,
þat holichirche for hem · worþ harmet for euere.
And ȝif 3e chacche lyzere · let him not a-skape, 180
To ben set on þe pillori · for eny preyere ;
[I bydde þee awayte hem wele · let non of hem ascape]."

Dreede at þe dore stood · and þe [dume] herde,
And wihtliche wente · to Warne þe False, 184
And bad him faste to fle · and his feeres eke.

þenne Fals for fere · fleih to þe Freeres,
And gyle doþ him to go · a-gast for to dyȝe ;
Bote Marchaundes Metten with him · and maaden him
to abyden, 188

Bi-souȝten him in heore schoppes · to sullen heore ware,
Apparayleden him as a prentis · þe Peple for to serue.

Liztliche Lyzere · leap a-wey þennes,
Lurkede þorw lones · to-logged of Monye ; 192
He nas nouȝwher wel-come · for his mony tales,
Bote ouur al I-hunted · and hote to trusse.

Pardoners hedden pite · and putten him to house,

tours] þis tiraunt T; þese tirauntes U;
þese tyrans D. Tresour] tresour, I
hote TUD.

175. Ich hote 3e] THUD omit.
eny kunnes] ony kynne U; any skynes
T; eny kynnes D; ony kynnes H.

176. gurdeþ] gederith T; gadereth
U; gurde D.

177. to me] forth U.

OBS. In the margin of D is here
written, Falsitas Deceptura Merces
Simonia Mendax.

178. seende] sente TD. warne] seye
H.

180. chacche] take H; lacche TUD.

181. To ben set] Er he be put TD;
Sette him H; Til he be set U. preyere]
preyours, I hote TD; tresour, y hote U.

182. Occurs in H only.

183. stood] stant U. [dume] V

has dune, clearly by mistake for dume;
þis dome H; þat doom TD; þe dome U.

184. wente] wente he þo H

185. faste to fle] fleo fast H; fle for
fere UTD. eke] alle TUD.

186. fals] falsnesse TUD.

187. doþ] dide H. to go] away U.
a-gast for] and gast D.

189. Bi-souȝten] & busscheden H;
besshette TD; By-schyttten U. sullen]
shewen TD.

192. Lurkede] lurkyng TUD; H
om. lones] hyrnes & lanus H; lanes
TUD. to-logged] to-luggid THUD.

194. Bote] TUD omit. ouur al
I-hunted] horsched as an hounde H.
hote to] y-hote T; yhote go U.

195. pite] pytee of him H. putten]
pulden TD; puliid UH.

Wosschen him and wrongen him · *and* wounde him in
 cloutes, 196
 And senden him on sonendayes · with seales to churches,
 And ȝaf pardun for pons · poundmele a-boute.
 ¶ þis leornden þis leches · and lettres him senden
 For to [wone] with [hem] · watres to loke. 200
 Spicers speeken with him · to a-spien heore ware,
 For he kennede him in heore craft · *and* kneuȝ mony
 gummes.
 ¶ Munstrals and Messagers · metten with him ones,
 And with-heo[ld]e him half a ȝer · and elleuene wykes.
 ¶ Freres with feir speches · fetten him pennes ; 205
 For knowynge of Comers · kepten him as a Frere ;
 Bote he haȝ leue to lepen out · as ofte as him lykeȝ, 207
 And is wel-come whon he wole · *and* woneȝ with hem ofte.
 And alle fledden for fere · and flowen in-to huirnes ;
 Saue Meede þe Mayden · no mon dorste abyde ;
 But trewely to telle · heo tremblede for fere,
 And eke wepte and wrong hire hondes · whon heo was
 a-tachet. 212

But pardoners
 took him in,
 washed him,
 clothed him, and
 sent him to
 church with
 pardons.

Thon leeches
 begged him to
 dwell with them ;

and spicers asked
 him to be
 shopkeeper.

Minstrels
 entertained him
 half a year ;

but Friars fetched
 him thence, and
 clothed him as a
 Friar.

Thus all fled into
 corners for fear,
 and only Meed
 durst stay ; and
 even she wept
 when taken
 prisoner.

196. *Wosschen*] wysshen TD ; was-
 chid U. *wrongen*] wypide TUD.
wounde] leyden H. *cloutes*] clopis
 TUD.

197. *senden*] senten T ; sent U.
churches] þe churche H ; chirche TUD.

198. *pons*] pans H ; panis T ; pens
 UD.

199. *þis—leches*] þannelouridelechis
 TUD ; þerof herden leches H. *him*
senden] besente T ; he sente U ; ben
 sent D.

200. [*wone* THUD] ben V. *For—*
wone] þat he schuld wone H. [*hem*
 THD] hym U. V has him, but the i
 is over an erasure.

201. In H this line follows l. 208 ;
 and the lines answering to ll. 201, 202
 run differently, viz. as follows :—

Spicers aspieden him · & speken wiȝ
 him feyre,
 & preyeden him priuely · to putte forȝ
 her ware,
 & he asured hem forsoȝe · to serue

hem for euer.

202. *kennede—craft*] knewe her
 craft H ; coude on here craft TUD.
kneuȝ—gummes] coupe many lapas H ;
 knowith many gomme D.

203. *Munstrals, &c.*] Messangers
 and mynstrels, &c. H.

204. *with-heo[ld]*] wiȝ-helden H ;
 of-heeld U ; withheld T ; helden D.
half a ȝer] an half ȝer H ; half ȝer TU.
wykes] dayes TUD.

205. *Freres, &c.*] wiȝ faire speche
 freres, &c. U

206. *kepten*] copide TUD ; copeden
 H.

207. *lykeȝ*] luste H.

208. *wole*] cometh HU.

209. *And—fere*] Alle oȝur fledde
 for ferd H. *huirnes*] hernis T ; hynes
 HU ; hernes D.

210. *no mon*] no mo TUD ; none H.

211. *fere*] drede HU.

212. *wepte*] wep T ; wepe HD ; weep
 U. *hire hondes*] TUD omit.

PASSUS III.

[*Passus Tercius de Visione.*]

Now is Meede, all
alone, brought to
the king.

NOW is Meede þe Mayden I-nomen · and no mo of hem
alle,

Wip Beodeles and Baylyfs · I-brouht to þe kyng.
þe kyng clepet a Cler[ke] · (I knowe not his nome),
To take Meede þe Mayden · and · Maken hire at ese. . 4

"I shall ask her,"
said the king,
"whom she wishes
to wed; and
perhaps I may
forgive her."

"Ichulle assayen hire my-self · and soþliche aposen
What Mon in þis world · þat hire weore leouest.
And ȝif heo worche be my wit · and my wil folewe,
I schal for-ȝiue hire þe gult · so me god helpe!" 8

So a clerk brought
her to the
chamber.

¶ Cortesliche þe Clerk þo · as þe kyng hihte,
Tok þe Mayden bi þe Middel · and brouhte hire to
chaumbre.

¶ þer was Murþe and Munstralsye · Meede with to plese;
Heo þat woneþ at westmunstre · worschipeþ hire alle. 12

Gladly the Justice
went to see her,
and said, "Mourn

Gentiliche with Ioye · þe Iustise soone
Busked him in-to þe Bour · þer þe Buyrde was Inne,

Passus, &c.; found in THUD.

1. *I-nomen and no mo*] I-nomen H;
and no mo TD; name U.

2. *wip*] And with U. *Baylyfs*]
with bayles H; baillys U. *I-brouht*]
& brouȝt H.

3. *clepet*] calliþ TD; called HU.
cler(ke)] clerke THUD. *knowe*] con
H; can TUD.

4. *To take*] & bade him take H.

5. *Ichulle*] I wolde U; I wile TD;
I wole H. *After* my-self H *inserts* seyð
þe kyng. *soþliche*] softly hir H.

6. *in þis world*] of þis moolde U.

7. *ȝif*] H *omits.* *my wit*] wyt TD.

8. *I schal*] I wile TD; I wole HU.
þe gult] þis gulte H; þis mysgilt D.

9. *þo*] þanne TU; þen H; þan D.
as þe king hihte] as his kynde
wolde H.

10. *þe mayden*] mede TUD.

11. *with*] TUD *omit.*

12. *Heo*] þei H; TUD *omit.* *alle*]
ychoone H.

13. *Iustise*] Iustices THD. *soone*]
wel soone H; to sowpen U.

14. *him*] hem THD. *in-to*] to TUD.
Bour] chaumber H. *buyrde was*
Inne] burde dwelliþ TUD.

Cumfortede hire kuyndely · and made hire good chere,
And seide, “Mourne þou not, Meede, · ne make þou no
serwe, 16

For we wolen wysen þe kyng · and þi wey schapen,
For alle Conciencie Craft · and Casten, as I trouwe,
[þat þou schalt haue bope myȝt & maystrye · & make
what þe likeþ

wip þe kyng & þe comyns · & þe courte bope].” 20

¶ Mildeliche þenne Meede · Merciede hem alle
Of heore grete goodnesse · and ȝaf hem vchone
Coupes of clene Gold · and peces of seluer,

Then Meed
thanked them all,
and gave them
gold cups and
ruby rings.

Rynges with Rubyes · and Richesses I-nouwe, 24
[þe leste man of here mayne · a mutoun of gold].

¶ þenne [lauȝten] þei leue · þis lordynges, at Meede.

Wip þat þer come Clerkes · to Cumforte þe same :

“We biddeþ þe be blipe · for we beoþ þin owne, 28
Forte worche þi wil · while vr lyf dureþ.”

Then came clerks,
and said, “Be
blithe, Meed, we
will work thy
will.”

¶ Hendeliche þenne heo · be-hihte hem þe same,

To louen hem lelly · and lordes to maken,

She promised to
love them, and
make them lords.

And in Constorie at Court · to tellen heore names. 32

“Schal no lewednesse hem lette · þe lewedeste þat I loue
þat he ne worþ avauunset ; · for Icham I-knowe

“Naught shall
prevent one
whom I love

15. *good cheere*] at eese H. and—
chere] be clergie leue TD. U reads,
Curteisly confortide mede · by clergies
leue.

16. *Mourne þou*] ne mowrne þou H;
mourne TUD.

17. *schapen*] make TUD.

18. *The readings are*,
For al consciences cast · a craft as I
trowe T.

For al concience caste · a crafte can
we schewe H.

For al consciences cast · or craft as y
trowe U.

For al concience cast · a craft as I
trowe D.

19, 20. *In H only*.

21. *Mildeliche*] Mekely H. þenne
Meede] mede þanne TD; mede U.

22. *grete*] U omits.

24. *I-nouwe*] manye THUD.

25. *From T; occurs also in HUD.*

26. [*lauȝten* HD] lauȝte TU; tok
V. leue] her leue H. lordynges]
lordis TUD.

27. *þer*] THUD omit. Cumforte]
conforten hire TUD.

28. *We biddeþ þe*] And bidden hire
TD; & bade here U.

29. *vr*] þi TD. dureþ] lastiþ THD.

31. *hem*] ȝow U. lelly] truly H.
to maken] hem make TH; ȝow make
UD.

32. *at*] at þe U. H reads, In courte
& in constrye, &c. to tellen heore]
callen here T; calle ȝow U; telleþ D.

33. *Schal*] þer schal HU. lewedeste]
lede TU; ladde D.

34. *he*] þei H. worþ] worþ first
TUD. I-knowe] beknowe TUD.

from being
advanced."
Then came a
confessor, and
said,

"Though learned
and lay had all
lain by thee, I
would assail thee
for a load of
wheat."

Then Meed knelt
to him, and
shrove her, and
gave him a noble.

Then he assolled
her, and said that
if she would glase
a window, she
should be saved.

She said that,
were that only
sure, she would
glase all she
could.

þer Cunnyng Clerkis · schul Couche be-hynde."

ÞEnne com þer a Confessour · I-Copet as a Frere ; 36

To Meede þe Mayden · ful Mekeliche he loutede,
And seide ful softly · in schrift as hit weore,

" þauh lerede and lewede · hedden leyn bi þe alle,
And þau; Fals hedde folewed þe · þis Fiftene winter, 40
I schal asoyle þe my-self · for a summe of whete,
And eke be þi Baude · and Bere wel þin ernde
Among Clerkis and knihtes · Conciencie to falle." 43

ÞEnne Meede For hire misdede · to þat Mon knelede,
And schrof hire of hir sunnes · schomeliche, I
trouwe.

Heo tolde him a tale · and tok him a noble,
For to ben hire beode-moni · and hire Baude after. 47

¶ þene he asoyled hire soone · and [siþ] to hire seide,
" We han a wyndow in worching · wol stonden vs ful
heize :

Woldustow Glase þe Gable · and graue þerinne þi nome,
Siker schulde þi soule ben · for to dwellen in heuene."

¶ " Wust I þat," quod þe wommon · " þer nis nouþur
Wyndou ne Auter, 52

þat I ne schulde maken opur mende · and my nome write,
þat vche mon schulde seye · Ich were suster of house."

35. þer] þere as H. *Couche*] klokke TUD.

37. ful] THUD omit.

38. ful] wol U; wil D.

39. alle] ichone T; boþe H; echone D.

40. Fals] falsnesse UH; falshed TD. *Fiftene*] four score U.

41. summe of] sem of T; seem U; seme of D.

42. Baude] baudekyn TU; bawd-strot H. *ernde*] arnede T; erande HD; arende U.

43. falle] felle THUD.

44. knelede] lowtide U.

45. sunnes] shrewidnesse THD. *schomeliche*] shameles THUD

46. Heo] TUD omit. *tale*] tokne U.

47. beodeman—after] bawde · and

bere wel hir erand H.

48. V omits siþ; but H has siþ, TU sipen, D sethen.

49. in] of T. ful] wel T; wol U.

50. Woldustow] woldist þou THUD. *þerinne*] þere TUD.

51. for—heuene] heuen to haue TUD; heuen for to haue H.

52. nouþur] THUD omit.

53. þat—mende] þat I schulde mende or make H; þat I ne schulde graue and mende U. D omits ne.

54. þat—seye] þat iche segge shal se T; þat men schulden sey H; þat eche segge schulde wite U; That eche man shal se D. *Ich were*] þat I were H; þat I am D; I am T. of] of þour TUD; of þe H.

- ¶ Bote god to alle good folk · such grauyngē defendet, But remember
And seiþ, *Nesciat sinistra quid faciat dextera.* ye the text, Matt.
Lete not þi luft hond · late ne rapē, vi. 3. 56
- Beo war what þi riht hond · worcheþ or deleþ;
Bote parte hit so priuēli · þat pruide beo not seþen Give alms
Nouþer in siht, ne in soule · for god him-self knoweþ without pride,
Ho is Corteis, or kuynde · Couetous, or elles. for God knoweth
60 the heart.
- ¶ For-þi I lere þou, lordynges · such writyngē 3e leue, Cease, lords, to
To writen in Wyndouwes · of þoure wel dedes, write on
Or to greden aftur Godus folk · whon 3e ȝiuen or doles; windows, and to
Paraurenture 3e han · oure hure þerfore here. 64 show when ye
[f. 396 b. col. 1.] give alms.
- ¶ For vr saueour hit seiþ · and him-seluen precheþ, For what saith
Amen dico vobis, receperunt mercedem suam; Christ? see
Matt. vi. 2.
- [Here forsoþe þei fongen · her mede forþ-wiþ].
- ¶ Meires and Maistres · and 3e þat beoþ mene Hear this, mayors
Bitwene þe kyng and þe Cōmuns · to kepe þe lawes, 68 and masters, and
As to punisschen on pillories · or on pynnyng stoles punish butchers
Brewesters, Bakers · Bochers and Cookes; and bakers on the
pillory.
- For þeose be Men vppon Molde · þat most harm worchen, For they defraud
To þe pore people · þat [percel-mel] buggen. 72 the poor that buy
by retail.

55. *to*] and UD; T *omits. defendet*] defendiþ THUD. *sinistra*] sinister TD. *dextera*] dexter TD.

56. *hond*] halfe U.

57. *Beo war*] wite U. *hond*] half U. *or*] ne U.

58. *Bote—priuēli*] And (Ac D) so preuyliche parte it TUD; so priuēly be it parted H.

61. *lere*] rede HU. *lordynges*] lordis TUD. *such—leue*] leuiþ such wrytyng TD; such lernyngus to leue H; to leue swiche writyngē U.

63. *folk*] men TUD. *or*] THUD *omit.*

64. *Paraurenture*] An aunter TU; In aunter lest H; On Awnter D. *oure*] ȝoure THUD. *þerfore*] þerof TD. *oure—here*] ȝour mede for ȝour gode U.

65. *seiþ*] seiðe TUD. *precheþ*] prechid TUD. H *reads,* For of suche men oure sauoure · seiþ

in þe gospel. *Amen*] Amen, amen U.

TD *read,* Amen, amen, recipiebant, &c. 66. *Occurs in H only.*

OBS.: ll. 67—77 comprise the passage of which readings from 29 MSS. are given in a pamphlet entitled "Parallel extracts from 29 MSS. of Piers Plowman," &c.; by the Rev. W. W. Skeat (published for the E. E. T. S.).

67. *Meires*] ȝe meires H. *Maistres*] macerys U. *and—mene*] hij þat ben mene T; þat beoþ ordeyned meenes H; þei þat ben mene UD; hij þat ben menene dwellyn H.

68. *þe*] his U. *to kepe þe lawes*] þe lawe for to kepe H.

70. *Brewesters*] Brewerys TUH₂D.

71, 72. H *omits these lines.*

72. [*percel-mel*] TUD (*and 14 other MSS.*); V *reads,* þat al schal a-buggen.

¶ þei punisschen þe peple · priueliche and ofte,
And recheþ þorw Reg[r]atorie · and Rentes hem buggeþ,
With þat þe pore people · schulde puten in heore wombe.

Were they true
men, they would
not be so rich.

But Meed advised
the mayor to take
bribes,

¶ For toke þei on trewely · þei timbrede not so hye, 76
Ne bouzte none Borgages · beo 3e certeyne.

BOTE Meede þe Mayden · þe Meir heo bi-souzte,
Of alle suche sullers · seluer to taken,
Or presentes withouten pons · as peces of seluer, 80
Rynges with Rubyes · þe Regratour to fauere.

and to suffer
them to cheat.

“For my loue,” quod þe ladi · “loue hem wel vchone
And soffre hem to sulle · suindel a3eyn Resoun.”

But Solomon
thus speaks
against all
receivers of
bribes; (see Joh
xv. 34).

¶ Bote Salamon þe Sage · a Sarmoun he made, 84
To a-Mende Meires · and men þat kepeþ þe lawe;
And tolde hem þis teeme · þat I wol telle nouþe:

*Ignis deuorabit tabernacula eorum qui libenter
accipiunt munera.*

This Latin means,
that fire shall
consume the
tabernacles of
bribery.

Among þis lewede men · þis latin Amounteþ,
þat Fuir schal falle · and brenne atte laste 88
þe houses and þe homes · of hem þat desyreþ
For to haue 3iftes · in 3ouþe or in elde.

[Now beoþ 3e war, if 3e wole · 3e maysturs of þe lawe;

73. *punisschen*] poisons TUH₂D;
pylen H. *peple*] pore pepul H. *and
ofte*] wel ofte TUH₂D.

74. *recheþ*] risen vp TH₂; richen
UD. H *reads*, & waxen ryche regra-
tours, &c.

75. *With þat*] Of þat TUH₂D.
wombe] wombes HU.

76. *toke—trewly*] if þei token with
trouthe H; ne toke þei so wrongwisly
U; took he but trewly H₂.

77. *bouzte none*] schulde oye noo H.
borgages] bargaynes U; bargages H₂.
3e] 3e wel TH₂; þou wol UD.

79. *suche sullers*] selleris U. *seluer
to taken*] for to take syluer H.

80—127. *Transposed in D; see pre-
face.*

80. *withouten pons*] oþer pens U;
without panis T. *as*] os H; or U.

81. *with Rubyes*] or oþer richesse
T; or richesess U; or other richesess

D. *þe—fauere*] þat regratour to
meynteyne T; þese regratoures to
fauoure H; þese regratours to meyn-
tene U; Regratours to mayntene D.

82. U *omits this line. wel*] THD
omit.

84. *Bote*] TUD *omit.*

85. *To—meires*] For to amende men
TD; to amende wiþ þise meyres H.
and men] TD *omit.*

86. *And—teeme*] And tok hym þis
teeme TUD; lo, þis was his teme H.
wol—nouþe] telle þenke THUD.

87. *lewede men*] lettride lordis TD;
lettride men U.

88. *brenne*] forbrenne TD; for-
brenne right U.

90. *For—3iftes*] To haue 3eftis for
here seruice TD; to take 3yftes amysse
H; to haue miede for here seruyse U.

91—94. *Occur in H only.*

- for þe soþe schale be souzte of ȝoure soules · so me god
 helpe, 92 Ye who permit
wrong must
answer for it.
- þe suffraunce þat ȝe suffre · such wrongus to be wrouzt ;
 While þe chaunce is in ȝoure choyse · cheose ȝe þe best].
- Þ**E king com from Counseyl · and cleped aftur Meede, Then the king
sent for Meed,
who was brought
with mirth and
song.
 And of-sente hire a-swipe · Seriauns hire to fette, 96
 And brouzte hire to boure · with Blisse and with Ioye ;
 [wiþ myrþe & wiþ mynstrasye · þei pleseden hir ychoone].
 Corteislliche þe kyng · Cumseþ to telle,
 To Meede þe Mayden · [meleþ þeose] Wordes : 100 Then the king
courteously
spake thus :
 “ [Unwittily, ywys,] · wrouht hastou ofte ;
 Bote worse wrouhtest þou neuere · þen whon þou fals
 toke. “ Never hast
thou done worse
than now ; but
do so no more.
- Ac I forȝiue þe þis gult · and graunte þe my grace ;
 Hennes to þi deþ day · do so no more. 104
- ¶ Ichaue a kniht hette Conscience · com late from I have a knight
named
Conscience ; wilt
thou marry him ?”
 bi-ȝonde,
 ȝif he wilne þe to wyf · wolt þou him haue ? ”
- ¶ “ ȝe, lord,” quap þat ladi · “ [Lord] for-beode hit elles ! “ Yes,” said she,
“ I will do your
will.”
 Bote Ich holde me to oure heste · honge me sone !” 108

95. þe—*counseyl*] þeking fro coun-
 seil com T; þan þe kyng fro Councel
 come D; Then cam þe kyng from þe
 counseyle H; þe king & his conseil
 com U. *cleped*] callide THUD.

96. *The readings are,*
 And of-sente hire as swipe seriauntis
 hire fecche (fette D) TD;
 And sent aftur hir asswipe · seriawntis
 hir fette H;
 & of-sente here swithe · wiþ seriauntes
 here fette U.

*In the latter, fette is transferred by
 mistake to the beginning of the line
 following.*

97. *boure*] borugh T; þe boure H.
with—Ioye] pere þe king was ynne H.

98. *Occurs in H only.*

99. *Corteislliche*] Certis TD. *cum-
 seþ to telle*] þoo seyde to mede H.

100. H omits this line. [*meleþ
 þeose*] There is no doubt that such
 should be the reading; but in V the

*scribe has mis-written it melodyes,
 which is nonsense; in T and H, no
 find melis þise; in U it is mouep
 þese; D corruptly has mekely þese.*

101. *From T. V has the inferior
 reading, Qweynteliche, quap þe kyng ;
 which makes the king begin to talk a
 third time. The other readings are,
 Certis unwysely H; Vnwittily wrought-
 hast þou wol ofte UD.*

103. H omits by mistake the last
 half of this line, and the first half of
 l. 104. *my*] TU omit.

104. *do so*] do þou so TUD; so þou
 do H.

105. *hette*] U omits; D is here again
 corrupt.

106. *him haue*] assente H.

107. *ȝe*] ȝa TU; ȝea H. [*Lord
 TUD*] V and H have God, which
 spoils the alliteration. *hit*] TH omit;
 U reads, lord it forbode elles.

108. TDH, omit this line. *The*

Then was
Conscience called,
who knelt and
asked the king's
will.

¶ þenne was Concience I-clepet · to comen and apeeren
To-fore þe kyng and his Counsel · Clerkes and opure.
Kneolyng Concience · to þe kyng loutede,
[to wyte what his wille were · & what he do schulde].

"Wilt thou wed
this woman?"
said the king.

¶ "Woltou wedde þis wommon," quod þe kyng · "ȝif I
wol assente?" 113

Heo is fayn of þi felawschupe · for to beo þi make."

"Nay, Christ
forbid!" quoth
Conscience.

¶ "Nay," quap Concience to þe kyng · "Crist hit me
forbeode!"

Er Ich wedde such a wyf · wo me bi-tyde! 116

"She is frail and
fickle, and makes
men sin.

¶ Heo is frele of hire Flesch · Fikel of hire tonge;
Heo makeþ men misdo · moni score tymes;
In trust of hire tresour · teoneþ ful monye.

She teaches
women
wantounesse.

¶ Wyues and widewes · wantounesse heo techep, 120
Lereþ hem lecherie · þat loueþ hire ȝiftes;

She caused
Adam's fall; and
harms Holy
Church.

Vr Fader Adam heo falde · wiþ Feire biheste;
Apoysende Popes · and peyreþ holy chirche.

þer nis no betere Baude · (bi him þat me made!) 124
Bitwene heuene and helle · In eorþe þauȝ men souhte.

She is frail, and a
tale-bearer;
common as a

¶ Heo is Tikel of hire Tayl · Talewys of hire tonge,
As Comuyn as þe Cart-wei · to knaues and to alle;

others give,

Bote ich hoolly be at ȝoure heest ·
gurd off my nek H.
But y be holy at ȝour heste · hange me
elles U.

109. *I-clepet*] callid THD; ycalled
U. D *omits* concience.

110. *To fore*] Before THUD.

111. *to*] þen to H.

112. *From* H. What þat his wille
were, &c. TD; What his wille were, &c.
U. *Omitted in V by mistake, for it
leaves the sentence incomplete.*

113. *quod þe kyng*] THUD *omit.*
J] he D.

114. *Heo*] for sche UD; for heo TH.

115. *Nay*] TUD *omit.* *me*] Tomits.

117. *Flesch*] feiþ TUD. *tonge*]
speche TUD; feiþ H.

119. *teoneþ*] she teniþ T; heo
teoneþ H; sche troyteþ U; sche tenes
D.

120. *heo*] TUD *omit.*

121. *Lereþ hem*] leride hem TUD;
lereþ hem to H. *loueþ*] louiden TD;
louedyn U. *þat—ȝiftes*] & lecching
of ȝeftis H.

122. ȝoure fadir he fellide · þoruȝ
false beheest T;
fele men heo falliþ · wiþ faire
behestis H;
ȝour fadir sche fellide · þurw
false byhestes U;
ȝoure fader sche felde · wiþ
fals be-hestes D.

123. *Apoysende*] Apoisonide TD;
Apo[i]sowned U. H *reads*, & popes
heo poiseneþ. *and peyreþ*] apeiride al
TU; Apeyred D.

124. *þer nis no*] I not a TD; Is
nought a U.

125. *In*] & TU.

127. *knaues—alle*] knaue & to
monke TU; knaues & to monkes D.

- To Preostes, to Minstrals · to Mesels in hegges. 128 cartway to every
 Sisours and Sumpnours · suche men hire preisen ; knave. Assizers
 Schirreues of schires · weore schent ȝif heo nere. and summoners
 and sheriffs praise
 her.
 ¶ Heo doþ men leosen heore lond · and heore lyues after, She makes men
 lose both land
 And leteþ passe prisons · and payeþ for hem ofte. 132 and life, and
 releases prisoners
 by bribes.
 Heo ȝeueþ þe Iayler Gold · and grotes to-gedere,
 To vn-Fetere þe False · and fleo where hem lykep.
 Heo takeþ þe trewe bi þe top · and tiȝeþ him faste, She ties true men
 fast, and hangs
 And hongeþ him for hate · þat harmede neuere. 136 the innocent.
 Heo þat ben Curset in Constorie · counteþ hit not at a
 Russche ;
 For heo Copeþ þe Comissarie · and Coteþ þe Clerkes ;
 Heo is asoyled as sone · as hire-self lykep.
 Heo may as muche do · In a Mooneþ ones, 140 She is assoiled
 when she pleases.
 H As [ȝoure] secre seal · In Seuē score dayes.
 Heo is priue with þe Pope · Prouisours hit knowen ; She is intimate
 with the pope,
 Sir Simonie and hire-self · asselen þe Bulles ; and seals bulls.
 Heo Blessedde þe Bisschopes · þouȝ þat þei ben lewed. 144
 ¶ Prouendrerres, persuns · Preostes heo meynteneþ,
 To holde Lemmons and Lotebyes · al heor lyf-dayes, She maintains
 priests in
 concubinage.

128—142. *Omitted in D.*

128. *To—minstrals*] To mynstrelis,
 to messangeris THU; To monkis, to
 minstrals H. *to mesels*] many tyme U.
 129. *sumpnours*] schereues U.

130. U *omits this line.* nere] ne
 were T.

131. *lond*] lyf U. *lyues*] lond U;
 life T. *after*] eke H; boþe T.

132. *passe prisons*] prisouns passe
 H; passe prisoners T; passe þe pri-
 soneres U.

133. *Heo*] And THU. *Iayler*]
 gaileris TU. *to-gedere*] among H.

134. *And—lykep*] fle where hym
 likeþ TU.

135. *þe trewe*] treuþe HU. *tiȝeþ*
him] teieþ hym vp U.

136. *hate*] hattrede THU. *harmede*]
 harm dide H.

137. *Heo þat den*] þeiȝ heo be H;
 To be TU. *counteþ*] heo countib TH;

sche ȝeueþ U. at] THU *omit.* *Russche*]
cresse H.

138. *coteþ þe*] cloþib hise TU.

140. *Heo may*] She may neiȝ T;
 Sche may ny U. *as muche do*] do as
 myche H.

141. [*ȝoure* TH] vre V; þe U. *seuen*
—dayes] foure score wintris H.

143. *asselen*] selen HU; selib TD.

144. *Heo—þe*] She blissib þise
 TUD; Heo examyneþ þe H. *þouȝ—*
ben] ȝif þei be T; if þei beþ H; þo þat
 ben D.

145. *Prouendroures, prestis & per-*
sones · she mayntenib to
 holde T; (D *same, omitting*
prestis &);

Prouendroures, persones · pres-
 tes sche meynteneþ to holde
 U.

146. TUD *omit* to holde here; see
 l. 145.

- And bringeþ forþ Barnes · aʒeyn forbodene lawes.
 þer heo is wel with þe kyng · wo is þe Reame ! 148
 For heo is Fauerable to Fals · and fouleþ Treupe ofte.
 ¶ Barouns and Burgeis · heo bringeþ to serwe,
 Heo Buggeþ with heore Iuweles ; · vr Iustises heo
 schendeþ.
- She lies against the laws, 152
 Heo lihþ aʒeyn þe lawe · and letteþ so faste,
 þat Feiþ may not han his forþ · hir Florins gon so pikke.
 and appoints love-days.
 Heo ledeþ þe lawe as hire luste · and loue-dayes makeþ,
 þe Mase for a Mene mon · þauʒ he mote euere.
 Law will not make an end without bribes. 156
 Lawe is so lordlich · and loþ to maken eende,
 With-uten presentes or pons · heo pleseþ ful fewe.
 Clergye an Couetise · heo Coupleþ to-gedere.
 Such is her evil life. 159
 þis is þe lyf of þe ladi · vr lord ʒif hire serwe !
 And alle þat Meynteneþ hire · [myschaunce hem bytide] !
 The poor cannot make their complaints known."
 For [þe] pore may haue no pouwer · to playne, þauʒ hem
 smerte,
 Such a Mayster is Meede · A-Mong Men of goode."
- Then Meed was sorry, and asked leave to speak. 164
 þenne Mornede Meede · and Menede hire to þe kyng
 To haue space to speken · spede ʒif heo mihte.
 The king bids her excuse herself.
 þenne þe kyng graunted hire grace · with a good wille :
 "Excuse þe, ʒif þou const · I con no more seye ;
 For Concience haþ a-cuiset þe · to Congeye for euere."

147. *bringeþ*] bringen TUD. *for-*
bodene] forbode HU.

148. *wel*] U *omits*.

149. *fouleþ*] falliþ H ; foloweþ D.

150. *Burgeis*] bachelers H. *to*] in
 TD.

151. Be Ihesu, wiþ hire Iuelx · ʒoure
 Iustice she shendiþ TUD ; *where for*
Iuelx U *has* Ieweles, D Iuels. *heo*] &
 hem H.

152. *Heo lihþ*] And leiþ TD ; Sche
 leyth U ; Makip hem liʒe H. *letteþ*
so faste] lettip þe treupe T ; letteþ
 treuthe ofte U ; letteþ it so fast H. D
corrupt, here and in next line.

153. *not—forþ*] haue no forþ H.

154. *Heo—þe*] She let T. *hire*
luste] heo wol H.

155. *Mene*] pore U. *þauʒ—euere*]
 þei he plede euers H.

156. *so lordlich*] now lordschipe D.

157. *pons*] panis T ; penyes H ; pens
 UD. *ful*] wel H.

158. *an*] & THD ; and U.

159. *þe*] þat TUD ; þy H.

160. *Meynteneþ hire*] hire meyn-
 teneþ H ; meintene here men UT.
 [myschaunce hem bytide] From H ;
 TUD *have the same*. V *merely repeats*,
 vr lord ʒif hem care.

161. V *omits þe, but it is found in*
 H. TUD *have*, For pouere men, &c.
to—smerte] to pleyne hem þeiʒe þei
 smerte U.

163. *menede*] pleynd HU.

165. *þenne*] THUD *omit*.

166. *no more seye*] sey no more H.

167. *haþ a-cuiset*] acusiþ TUD.
congeye] cunge T ; conieye þe H ;
 conge þe D ; cunge þe U.

- "Nay, lord," quap þat ladi · "leef him þe worse 168 "Disabelleve
Whon 3e witen witerliche · Wher þe wrong lihþ. "Conscience," said
¶ þer Mischef is gret lord · Meede may helpe, she;
And þou knowest, Conscience · I com not to chyde,
Ne to deprauē þi persone · with a proud herte. 172
¶ Wel þou wost, Conscience · (But 3if þou wolt ly3e), "for well knowest
þow hast honged on my Nekke · Enleue tymes; thou, Conscience,
And eke I-gripen of my gold · and 3iuen þer þe lykede. thou hast hung on
Whi þou wrappest þe now · wonder me pinkep! 176 my neck eleven
For 3it I may as I mihte · menske þe wiþ 3iftes, times, and taken
And Meyntene þi Monhede · more þen þou knowest, money from me,
And þou hast famed me foule · bfore the kyng heere.
¶ For Culde I neuere no kyng · ne counselede þer-after; and hast defamed
Ne dude i neuere as þou dust · I do hit on þe kyng! 181 me. And yet I
¶ In Normandie nas he not · a-nuy3ed for my sake; never killed a
Ac þou þi-self sōpliche · schomedest him þere, king, as thou
Creptest in-to a Caban · for Colde of þi nayles, 184 didst.
Wendest þat wynter · wolde haue last euere, "Twas thou who
And dreddest to haue ben ded · for a dim Cloude, madest him
And hastedest hamward · for hunger of þi wombe! return from
¶ Withouten pite, pilour! · pore Men þou robbedest, Normandy,
hastening home
for hunger

169. *lihþ*] *liggeþ* TD; *liþ* H; duel-
lith U.

170. *grete lord*] *gret* TUD; most H.
mede—helpe] *mede* it may amende
H; *mede* mayde may helpe D.

171. *And þou knowest*] þou know-
ist wel H. *com not*] can nouzt for T.

172. *deprauē*] dispise U.

174. *Nekke*] half TUD (*one would*
expect to find half (= hals, a neck)
but it is plainly half). *Enleue*] en-
leuene TU; elleuen DH.

175. *I-gripen of*] grepe TD; gripen
U. *3iuen þer*] gyue it where TD.
lykede] list H; likip TD.

177. *For*] THUD omit. *menske*]
mylde U; auauce TD.

179. *And*] But H. *heere*] nowþe H.

180. *Culde*] kilde TU; kelled D.
H reads,
& I agult hym neuer · ne his counsel

neþer.

181. *Ne—dust*] Ne dide as þou
demist TUD; for I dede neuer as þou
didest H. *þe kyng*] þy-silue H.

182. *a-nuy3ed—sake*] noied for me
U.

183. *schomedest*] asshamidest T;
aschamyd H; schamed D. *þere*] ofte
TD. U reads, Ac þou self sikerly ·
conseiledest hym þennes: see l. 199.

184. *Creptest*] þou creptest H;
Crope TD; creep U.

185. *Wendest*] þou wendest H.
haue] UD omit. *last*] y-last H.

186. *to—ded*] þe to be ded U; to
be ded T; for to be ded D.

187. *And hastedest*] And hastide
þe TD; þou hastedest þee H; & hasti-
dest þe U.

188. *pite*] riȝt H. *pilour*] þou
pilour HU.

But I laughed,
and made my
lord merry, and
made his men
hopeful.

Had I been
marhal then, he
should have been
lord of all the
land!

But thou,
Conscience, didst
counsel him to
leave that richest
realm.

A king should
reward them that
serve him.

Thus emperors
and earls get their
young servants.

Thus, too, the
pope gives
rewards to men.

And beere heor bras on þi Bac · to Caleys to sulle. 189
þer I lafte *with* my lord · his lyf forto saue,
Maade him murþe ful muche · Mournynge to lete,
Battede hem on þe Bakkes · to bolden heore hertes,
Dude hem hoppe for hope · to haue me at wille. 193
Hedde I be Marchal of his Men · (bi Marie of heuene) !
I durste haue I-leid my lyf · and no lasse wed,
He hedde beo lord of þat lond · in lenkþe and in brede ;
And eke kyng of þat cupþe · his cun for to helpe ; 197
þe leeste barn of his blod · a Barouns pere.

¶ Sopliche, þou Conscience · þou counseildest him þennes,
To leue þat lordschupe · for a luitel seluer, 200
þat is þe Riccheste reame · þat Reyn ouer houep !

H It bicometh For a kyng · þat kepeþ a Reame
To giue meede to men · þat mekeliche him seruen ;
To Aliens, to alle Men · to honoure hem *with* giftes. 204
Meede makeþ him beo bilouet · and for a Mon I-holden.
Emperours and Eorles · and alle maner lordes
þorw giftes han 3onge men · to renne and to ride.

¶ þe pope and his prelates · presentes vnderfongen, 208
And Meedeþ men hem-seluen · to meyntene heore lawes.

190. *lafte*] *leste* TU.

191. & made him merie · morn-
ynge to lete H ;
And made hym murþe · mourn-
yng to leue TD ;
And made hym mirthes · fro
morwe til eue U.

192. *Battede—Bakkes*] And bater-
ide hym on þe bak T ; & batrid men
on here backis H ; I batride on
þe bak UD. *to—hertes*] boldite his
herte TUD.

193. *Dude hem*] Dede hym TD ; &
dide hym U ; I made hem H. *hoppe*] *D omits.*
hope] ioize H. *nille*] here
wille H ; his wille U.

194. *Marchal*] marchaunt (!) TD.
Men] oost H. *Marie*] maries loue
H ; mary loue U.

195. *lyf*] heed U. *lasse*] wors D.

196. *hedde be*] schuld haue be

THUD.

197. *cupþe*] kip TH₂ ; kytthe U ;
cuntrey H ; kyth D. *cun*] kyn THUD.

198. *barn*] brot TUD.

199. *Sopliche*] but sopely H ;
Cowardliche UD. T *omits this very
necessary line.*

200. *þat*] his TUD. *seluer*] disese H.

201. *þat—houep*] þat regniþ ouer on
T ; þat regneþ ouer one D.

202. *for*] to H ; TUD *omit.*

203. *mede—men*] hise men mede
TUD. *mekeliche*] menskly H.

204. *To*] And U. *hem*] U *omits.*

205. *him*] U *omits.* *beo*] H *omits.*

206. *Emperours*] dukis H.

208. *and*] wiþ TUD.

209. *men hemseluen*] men hymselfe
T ; gretly men H ; hem hym-selue U ;
men here-self D. *heore*] hero THD ;
his U.

¶ Seruauns for heore seruise · (3e seon wel þe soþe),
Takeþ Meede of heore Maystres · as þei mowen a-corde.

Servants receive wages.

Beggars for heore biddynge · Biddeþ Men [meede]; 212
Munstrals for heor Murþe · Meede þei asken.

Beggars ask for gifts, and so do minstrels.

¶ þe kyng Meedeþ his Men · to maken pees in londe;
Men þat knoweþ Clerkes · Meede hem craueþ.

The king pays his men to keep the peace.

¶ Prestes þat precheþ · þe peple to goode 216

Priests expect mass-pence.

Askeþ Meede and Masse-pons · and heore Mete eke.

Alle kunne craftes men · craueþ Meede for heore prentys;
Meede and Marchaundie · mot [nede] go to-gedere. 219
þer may no wiht, as I wene · *with-oute* Meede libbe."

Trade and payment go together; none can live without reward."

"**N**OW," quod þe kyng to Conscience · "be crist, as me
þinkeþ,

"Then Meed is worthy to rule," said the king.

Meede is Worþi · Muche Maystrie to haue!"

"Nay," quod Conscience to þe kyng · *and* knelede to
grounde;

"Nay," said Conscience, "there are two kinds of Meed;

"þer beoþ tway maner of Meedes · my lord, bi þi leue.
þat on, good God of his grace · 3iueþ, in his blisse, 225
To hem þat wel worchen · whil þat þei ben here.

the one, such as God gives men on earth

¶ þe Prophete hit prechede · and put hit in þe psauter,

Qui peccuniam suam non dedit ad vsuram, &c.

(Ps. xv. 5):

210. *Seruauns*] *seruauntis* THUD.
3e—soþe] we se wel þe soþe TUD; wite
3e for soþe H.

212. U *omits this line. biddynge*
bedis H. [*mede* TH₂D] V *has* mete,
which is out of place entirely.

214. *Meedeþ*] haþ mede of U; haþ
nede (*sic*) of TD.

215. Men þat ben clerkis · crauen of
hym mede TUD; & þese kunnyng
clerkis · crauen vpon mede H.

217. *Masse-pons*] messe-penis TUD;
maspenyes H. *eke*] also TUD.

218. *Alle—craftes*] Of alle kyn
crafty T; Alle kynne crafty U; &
alle manere craftis H; alle kende
crafty D. *for*] to H.

219. [*nede*] V *has* not, *which is*
contrary to the sense; the others have
these half-lines: mote nede go to-

gidere TH₂D; most nede holde to-
gedris H; mot nede mete to-gidres U.

220. No wiht as I wene · wipoute
mede mihte libbe TU. *mede*] mete
D. *libbe*] lyue H.

221. *Now*] þo H; TUD *omit. as*
me þinkeþ] þat me made H.

222. *muche*] þe TUD.

223. *grounde*] þe grounde H; þe
erþe TUD.

224. *my*] U *omits. þi*] 3our THUD.

225. *þat on*] þe ton U. *good*] THU
omit. 3iueþ] haþ grauntid H. D *is*
corrupt.

226. *wel worchen*] werchen wel
TUD. *þat*] THUD *omit.*

227. *hit prechede*] prechiþ it T;
prehide it UD. *and—psauter*] and
preued it in þe sauter H. *non dedit*]
dat H; dedit TH₂D. *ad*] in H.

[f. 397 a. col. 1.]
and such as God
will give you if
you love good
men;

the other, such as
maintains
misdoers, and of
which the psalter
speaks (Ps. xxvi.
10).

Such as take
bribes but have
to answer for it.

Priests that take
money shall have
the reward St
Matthew speaks
of (Matt. vi. 5).

But that which
labourers receive
is not Meed
(Bribery), but
wages.

In trading is no

Tak no Meede, mi lord · of Men þat beoþ trewe ; 228
Loue hem, and leue hem · for vr lordes loue of heuene ;
Godes Meede and his Merci · þer-with þou maiht winne.

¶ Bote þer is a Meede · Mesureles · þat Maystrie desyret,
To Meyntene Misdoers · Meede þei taken ; 232

And þerof seiþ þe psauter · in þe psalmes eende,

*In quorum manibus iniquitates sunt ; dextera eorum
repleta est muneribus ;*

[þat here riȝthond is hepid · ful of ȝeftis],

And heo þat gripeþ heore ȝiftus · (so me God helpe !)
þei schullen a-Bugge bitterly · or þe Bok lyȝeþ ! 236

¶ Preostes and Persones · þat plesyng desyreþ,
And takeþ Meede and moneye · for Massen þat þei
syngen,

Schullen han Meede in þis Molde · þat Matheu haþ
I-grauntet ;

Amen dico vobis, receperunt mercedem suam.

þat laborers and lough folk · taken of heore Maystres, 240

Nis no Maner Meede · bote Mesurable huyre.

¶ In Marchaundise nis no Meede · I may hit wel avoue ;

Hit is a permutacion · a peni for anoper.

228. men] hem T.

230. þou maiht] miȝte þou THD ;
myghtow U.

231. Bote] TUD omit. Maystrie
desyret] maystrie desyreþ H ; maistris
desirþ TD ; maistres desyren U.

233. And þerof seide þe sauter · in
a salmis ende T ;

And þat witnessiþ wel þe
sauter · of wicked men H ;
UD like T, but with seith for seide.
In quorum] Inimicorum (!) H.

234. In H only.

235. And—ȝiftus] But he þat grip-
eþ siche ȝeftis H. ȝiftus] gold U.

236. þei] he H ; TUD omit. þei—
bitterly] he schal abigge it bitterly H ;
Schal abyge ful bitere U.

237. Preostes—Persones] Persouns
& prestis H. þat—desyreþ] þat
penyes desiren H ; þat plesynges de-

siren U.

238. And takeþ] to take H ; Schal
take U ; þat take TD. D omits &
moneye.

239. Schullen] þei H. Meede] þe
mede U ; here mede H. in] on
THD ; of U. þat—I-grauntet] with-
outen eny more H. H omits the
Latin quotation. Amen—vobis]
Amen, amen TD. receperunt] recipie-
bant TUD.

240. lough folk] lewid men H ; loud
(or lond) folk U.

241. Nis] hit nis H ; It is UD ; Is
T. Meede] of mede T. bote] but a
TUD.

242. nis] is TUD.

243. It is a permutacion apertly,
&c. TD ; but a-pert permytacion · as
a, &c. H ; It is apertly a permutacion,
&c. U. peni] peny-worth UD.

But Raddest þou neuer *Regum* · [þou] recreizede Meede,
Whi þat veniaunce fel · on Saul and his chi[l]dren ? 245

God sende to seie · Bi Samuels mouþe,
þat Agag and Amalec · æt al his peple aftur,
Schulden dye for a dede · þat don hedde his eldren

Azeynes Israel and Aaron · and Moyses his broþer. 249

¶ Samuel seide to Saul · God seendep þe and hoteþ
To beo boxum and boun · his bidding to worche ;

“ Weend pider *with* þin host · wymmen to Culle, 252
Children and Cheorles · Chop hem to deþe,

Loke þow culle þe kyng · Coueyte not his goodes
For Milions of Moneye ; · Morþer hem vchone.

Bernes and Beestes · Brenne hem al to askes.” 256

¶ And for he culde not þe kyng · as crist him-self hihte,
Coueytede feir catel · and [culde] not his Beestes,

Bote brouhte wiþ him þe Beestes · as þe Bible telleþ,

¶ God sende to seye · þat [Saul] schulde dye, 260
And al his seed for þat Sunne · schendfulliche ende.

Such a Mischeþ Meede · made þe kyng to haue,
þat God hatede him euere · and his heires after.

Meed, but only
barter.
Haat thou not
read, in Kings,
how God told
Saul to slay Agag
for Amalek's sin
against Israel?

(1 Sam. xv.; Exod.
xviii. 8).
Samuel said to
Saul,

“Go and kill
women and
children, and king
Agag; but covet
not his goods.

Burn both barns
and beasts.”
But because he
did not so,

God sent to say
that he should
die.

Thus did Meed
make God hate
him.

244. [þou TUH₂D] þat VH.

245. *nhi*] how H. *and*] and on
TU; and eke on D.

246. *sende—seie*] sente hym to segge
TU; sende him to say H; sent hym
to sayne D.

247. *Agag*] achar U. *and Amalec*]
of amaleg TH; for Amalec D. *at*]
TD omit.

248. *his*] here T.

249. TUD omit *this line*.

250. *and hoteþ*] to say H.

251. *boun*] bold U. *worche*] ful-
fille TUD.

252. Wend þou to amalek wiþ þine
ost · þe cuntre to quelle H.

253. *chop*] dryue H; schap D.

254. U omits *this line, and also* ll.
255, 256.

255. *Milions*] any mylionis THD.
morþer] mordre T; molde H; morder
H₂; muldre D.

256. burwes & bernes · & bestis þou

brenne H. *al to askes*] to deþe TD.

257. *him-self hihte*] hymself sende
H; hym selue bad U; bode sente T;
hym boþe sente D.

258. *Coueytede*] but coueyted UH.
feir] here TU; þe H; his D. *his*]
here H. *and—Beestes*] kilde not hire
bestis TH₂UD; hence culde *is the*
reading; V and H read slouh, slow.

259. *him—Beestes*] hem here goodis
H. *telleþ*] techiþ H; hym tolde (!)
T; tolde D.

260. God seide to samuel · þat saul
schulde deize TUD. [*Saul*] So in
THUH₂D; V has Samuel, *which is*
obviously wrong.

261. *schendfulliche*] senfully schulde
T; schendfully schuld D.

262. *Mischeþ*] mysdede U.

263. *hatede—euere*] hatip þat kinge
T; hateth þe kyng D; hatid hym for
euer H; hatide þe kyng for euere U.
his] alle hise THUD.

- þe Culorum of þis [clause] · kepe I not to schewe, 264
 In Auenture hit [nuyzed] me · an ende wol I make :
 ¶ And riht as Agag hedde · hapne schulle summe;
 Samuel schal slen him · and Saul schal be blamet,
 Saul shall be blamed, and David diademed. Dauid schal ben Dyademed · and daunten hem alle, 268
 And on cristene kyng · kepen vs vchone.
 I, Conscience, well know that Reason shall reign;
 Concience knoweþ þis ; · for kuynde wit me tauzte
 þat Resun schal regne · and Reames gouerne ;
 Schal no more Meede · be Mayster vppon eorþe, 272
 Bote loue and lounnesse · and leute to-gedere.
 ¶ And heo þat trespassseþ to troupe · or doþ azeyn his wille,
 Leute schal don him lawe · or leosen his lyf elles.
 Schal no seriaunt for þat seruise · were a selk houue,
 Ne no Ray Robe · wiþ Riche pelure. 277
 ¶ Meede of misdoers · makeþ men so riche,
 þat lawe is lord I-waxen · and leute is pore.
 Vnkuynde[n]esse is Comaundour · and kuyndenesse is
 Banesch. 280
 [Ac] kuynde wit schal come zit · and Concience to-gedere,
 And make of lawe a laborer · such loue schal aryse !”

Meed makes Law rich, and Loyalty poor.

264. *culorum*] colour H. [clause] *Inserted on the authority of T and H₂; not in VHU; D has the paraphrase, The ende of þis terme · y oute to schewe.*

265, 266. *Omitted in H.*

265. *In—me*] An Aunter it me noi-
 zide T; An aunter 3if it noiede me U;
 On Aunter it noyed me now D.
 [nuyzed] *Such should be the reading; cf. l. 182. In V it is miswritten munged.*

266—269. *In TUD these four lines follow l. 271, ll. 270, 271 being made to follow l. 265.*

266. *hapne—summe*] happe shal
 somme T; hap men schul se som tyme
 U; happed ende schul somme D.

267. *þen samuel slowe agag · and saul was y-blamyd H.*

268. & dauid was diademyd · and daunted hem alle H. *daunten*] dam-
 nen D.

269. *on*] o T; one U. *kepen vs*] kept hem H; to kepen vs U.

270. *Concience knoweþ*] In conscience knowe I TU; I consiens knew H. *kuynde wit*] kynde it TD; resoun it U.

273. *leute*] leaute T; lyaunce D.

274. And who-so trespassiþ trewely ·
 & takip to þe wronge T;
 And who *trespaseþ* treuliche ·
 and taketh azens right U;
 And ho-so trespaced treupe ·
 & takeþ ony þyng D.

275. His wykkide leaute shal do hym
 lawe · or lese his lif ellis TU; D *similar, with liaunce for leaute, and and for or.*

276. *a—houue*] no selk gowne U.

277. *wiþ*] of HT; with no D.

278. *Meede—misdoers*] meede wiþ
 her mysdedis H. *men*] hem THUD.

279. *leute*] lyaunce D.

280. *Vnkuynde(n)esse*] wickednes
 HU; vnkyndenesse TD.

281. [Ac] V has And; but Ac
 (TUD) *gives far better sense, and H has but.*

PASSUS IV.

[*Passus Quartus de Visione.*]

- “**S**Eseþ,” seide þe kyng · “I suffre þou no more.
 þe schulle sauþtene forsoþe · and serue me boþe.
 Cusse hire,” quap þe kyng · “Concience, Ich hote.”
 “Nay, be Crist,” quod Concience · “Congeye me rapen !
 Bote Reson Rede me þer-to · Arst wol I dye !” 5
 ¶ “And I comaunde þe,” quod þe kyng · to Concience
 þenne,
 “þat þou Rape þe to ride · And Reson þou fette ;
 Comaunde him þat he come · my Counseil to here. 8
 For he schal reule my Reame · and Rede me þe beste
 Of Meede, and of oþer mo · and what mon schal hir
 wedde ;
 And A-Counte *with* Concience · (so me [Crist] helpe !)
 How þou ledest my peple · Lered and Lewed.” 12
 ¶ “I am Fayn of þat foreward” · seide þe Freike þenne,
 And Rod riht to [Reson] · and Rouned in his Ere,

“Be reconciled,”
 said the king,
 “and kiss her,
 Concience.”

“Not unless
 Reason advises
 me so to do.”

“Then ride and
 fetch Reason
 here,” said the
 king

“He shall give us
 good advice.”

[Passus, &c.] THUD.

1. *suffre þou*] ne mote þe H. *more*
 lengere TUD.

2. *Sauþtene*] sauþte T; saghtlyn
 U; *in* H *acoorde is written, as a*
gloss, above saþtene; saghten D.

3. *Cusse*] Kisse TH; kys D.

4. *Crist*] god TUD. *congeye*] cunge
 TU; counge D.

5. *Rede*] radde H; rewle D. *arst*
 erst T; first U. *arst—dye*] leuer
 hadde I deyz H.

6. *þenne*] as swiþe H.

7. *þat þou*] TUD *omit.* *and*] H
omits. *þou*] þat þou TD; þou me U;

to H.

9. *me*] me for H.

10. *oþer mo*] mo oþere TU. *and*
what] what TUD. *wedde*] haue H.

11. *a-counte*] counte TUD. *with*
 wiþ þee H. [*Crist* T] god VHUD.

12. *ledest my*] lerist þe TD; lernest
 my H; rewliste þe U.

13. *seide*] quod H. *Freike*] frek
 TH; freek U; frayk D.

14. *Rod riht*] rideþ riht H; riht
 rennep TUD. [*Reason*] *So in* THUD;
 V *has* Concience, *which is clearly*
wrong. *Rouned*] rouniþ TH; rownes
 UD.

Reason the king's
message.

Seyde as þe kyng sende · and seþþe tok his leue.

¶ “I schal araye me to Ride,” quod Reson · “Reste þe
a while”— 16

Reason bids his
knave Cato saddle
his horse called
Suffer-till-I-see-
my-time.

And clepte Caton his knaue · Curteis of speche—

“Sette my Sadel vppon Soffre · til-I-see-my-tyme,
And loke þou warroke him wel · wiþ swiþe feole gurfhes;
Hong on him an heui Bridel · to bere his hed lowe, 20
3it wol he make moni a whi · er he come þere.”

Then Conscience
and Reason rode
to the king, and

[f. 397 a. col. 2.]

Wisdom and Wit
followed them in
a wain, for they
wanted Reason's
advice.

þenne Conscience on his Capul · Carieþ forþ Faste,
And Resun with him Rideþ · Rappynge Swiþe ;
Bote on a wayn [witti] · and wisdom I-feere 24

Folweden hem faste · for þei hedden to done
In Esscheke and Chauncelrie · to ben descharget of
þinges ;

And Riden faste, for Reson · schulde Reden hem þe
beste

For to sauen hem-self · from schome and from harme.

¶ Bote Conscience com arst · to Court bi A Myle, 29
And Romede forþ bi Reson · Riht to þe kyng.

The king receives
them courteously.

Corteisliche þe kyng · þenne com to Resoun,
Bitwene himself and his sone · sette him on Benche,

15. *Seyde*] Seide hym TD; & seide
H. *sende*] him sente U; bade H.
seþþe] siþþe TH; sitthe U; sethen D.

17. *And*] he H. *clepte*] calde TUD.
Caton] conscience U.

18. *soffre*] soffre, quop he H.

19. *loke þou warroke*] let warroke
TUD. *swiþe—gurfhes*] riȝtful gerþis
TU; wytful gartys D.

20. *an*] þe THD. *to bere*] to holde
TD; & hoold U.

21. *he*] we TD (*wrongly*). *moni a
whi*] many wehe TU; many a wehe
H; many wey D. *er he*] er we TU;
or he H; or we D.

22. *carieþ*] cairiþ T; caried HD.

23. *Rideþ*] rit T; right U. *Rap-
pynge swiþe*] & rapiþ hym ȝerne TH;
& rapide hym faste U; & hastid hem
swiþe H. D *omits this line*.

24. Ac vnwary wisdom · & witty
his (vyt his ovne D) fere
TD;

Ac on-were wysdom · & wytty
his fere U;

& in a wayn wysdome · and
witty his fere H.

V has Bote on a wayn wyd, &c. *which
gives no sense*; see Folweden in next
line. N.B. V has witti in l. 141 below.

25. *hem faste*] faste forþ U.

26. *Esscheke*] cheker TUH₂D; court
HU. *chauncelrie*] in chauncelrie H; in
chauncerie TD; in þe chancerye U.
ben descharget] deschargen hem H.

27. & for reson shulde reule hem ·
& rede hem for þe best H.

28. & saue hem fram harme · &
fram shame also H.

29. *Myle*] myle wey TUD.

30. *Romede*] rombiþ T; rowned
U. *bi*] wiþ THU; D *omits. Riht*] &
rauzt H.

31. *þenne—Resoun*] þanne com in
to resoun TU; welcomed resoun H.

32. *Bitwene*] And betwyn TD. *him-*

And wordeden a gret while · wysliche to-gedere. 33

þene Pees com to parlement · and put vp a Bille,

Enter Peace, with
a plea against
Wrong.

Hou þat Wrong aʒeyn his wille · his wyf hedde I-take,

And [hou] he Rauischede Rose · Reynaldes lemmon, 36

And Mergrete of hire Maydenhod · maugre hire chekes.

“Boþe my Gees and my Grys · [his] gadelynges fetten;

“Wrong (said he)
has stolen my
geese and pigs,
and my horse
Bayard,

I dar not for dreede of hem · fihte ne chide.

He Borwede of me Bayzard · and brouhte him · neuer

aʒeyn,

40

Ne no Ferþing him fore · for nouȝt þat I con plede.

He meynteneþ his Men · to Morþere myn owne,

Forstalleþ my Feire · Fihteþ in my chepynges,

Brekeþ vp my Berne-dore · and bereþ awei my whete,

murdered my
men, stolen my
wheat, and beaten
myself.”

And takeþ me bote a tayle · of Ten quarter oten; 45

And ȝit he bat me þerto · and liȝþ be my Mayden.

I nam not so hardi for him · vp for to loke.”

þe kyng kneuh he seide soop · for Conscience him tolde.

¶ Wrong was a-Fert þo · and Wisdam souhte 49

Then was Wrong
afraid, and tried
to bribe Wisdom
to plead for him.

To Make his pees with pons · and proferde forþ

Moneye,

self] hym U. *on*] a T. H *omits this line.*

33. *wordeden*] speken H. *wysliche*] wel wisly TU.

34. *Pees com*] com pes THD. *vp*] forth U. *Bille*] bulle H.

35. *his—I-take*] hadde his wyf take THU; D *omits* hadde.

36. V *omits* hou, but it is in THUD. *lemmon*] loue TUD; douȝter H.

37. *Mergrete*] molde H.

38. [*his*] V *has* þe, but this is inferior to his, which is in THUD. *fetten*] fecchen THU. *gadelynges fetten*] gadlyng fecches D.

39. *dar*] durst H; þer D. *dreede of*] U *omits*; fer of TD.

41. *Ferþing—fore*] ferþing þerfore TD; ferþingworth þerfore U; ferþing for hym H. *nouȝt—plede*] nouȝt I couþe plete T; ouȝt þat I cowde pleden H; ought I coude plete U; nouȝt y couþe plete D.

42. *to morþere*] forto sle H. *owne*] hynen TD; hyne U.

43. *Feire*] feires HTD. *chepynges*] chepynge THUD.

44. *dore*] dores HTUD.

45. *bote*] þen H. *of ten*] for ten TUD. *oten*] of otis T; otes U; ootis H; otys D.

46. *bat*] betiþ THUD.

47. *vp for*] vneþis H.

And I am not hardy vnneþe · on hym for to loke TD;

And I am noght so hardy · ones on hym to loke U.

48. *þe—kneuh*] þo kneuȝ þe kinge TU; That knewe þe kyng D. H *has*, þe king seide, þis is sop · for conscience hit me tolde.

49. *a-fert*] aferid THD; aferid U. *souhte*] he souȝte THD; bysoughte U.

50. *pons*] his panis T; penyes H; his pens U; his pans D. *forþ Moneye*] hym manye TD; manye U.

And seide, "Hedde I loue of þe kyng · luite wolde I
recche.

þauh pees and his pouwer · playneden on me euere !"

Wisdom and Wit
told him

¶ Wisdam wente þo · and so dude Wit, 53

And for wrong hedde I-do · so wikked a dede

And warnede wrong þo · with such a wys tale ;

"Whose worcheþ bi wil · wrappe makeþ ofte ; 56

that, unless he
could get Meed to
help, he was
ruined.

I sigge hit bi þi-seluen · þou schalt hit sone fynde.

Bote 3if Meede make hit · þi Mischef is vppe,

For bope þi lyf and þi lond · liþ in þe kynges grace."

Then Wrong
wept, and got
Wisdom and Wit
to take Meed with
them.

Wro[n]g þenne vppon Wisdom · wepte to helpe, 60

Him for his handidandi · Rediliche he payede.

þene wisdam and wit · wente to-gedere,

And nomen Meede with hem · Merci to wynne.

Peace shows the
king his bloody
head.

¶ Pees putte forþ his hed · and his ponne blodi : 64

"Withouten gult, god wot · gat I þis scape."

¶ Concience and þe kyng · knewen þe soþe ;

Wusten wel þat wrong · was a schrewe euere.

But Wisdom and

¶ But wisdam and wit · weoren 3eorne aboute faste 68

51. H omits. TUD read,
And seide, hadde I loue of my lord þe
kinge · litil wolde I recche;

but in UD the last half-verse is at the
beginning of the next line; in V we
should perhaps read, of my lord.

52. but pes wiþ his powere · play-
ned on hym euere H. þauh] if U.
on me] hem T; hym UD. D omits
and his pouwer.

53. wente] wan to T; wan U; ran
D. dude wit] dede wyt also TUD;
dide hym witt H.

54. And for] For þat THUD. I-do]
ywrouzt H; wrouzt TD; don U.

55. þo] U omits. a wys tale] wyse
talys D.

56. wrappe makeþ] makip wrappe
H.

57. I sigge] we say H. þi-seluen]
my-self TUD.

58. Bote—hit] But mede þi pees.
make U. þi] TD omit.

59. lond] lyme H. liþ—kynges]
liþ in his TD; liþ in here H; ben in
his U.

60. Wrong] THUD. vppon] on TU.
wepte] wepiþ TD. to helpe] to helpe
hym at nede U; to hym helpe ;
hym to helpe T.

61. For of hise penys he proffride ·
handy dandy to paye T;
For right þer of is handy dandy
payd U;
For of his handy-dandy payd
(sic) D.

63. nomen] toke THD; token U.
64. ponne] panne TUDH₂; hode H.
ponne blodi] bloody panne U. (In D
Bloody begins the next line.)

65. gat] hent H.

66. U omits. Concience—kyng]
þe king & conscience H. knewen]
kneuz wel TD.

67. Wusten] And wisten THUD.

68. weoren 3eorne] were THUD.

To ouercome þe kyng · *with* [catel] 3if heo mihten.

¶ þe kyng swor þo bi crist · and bi his Coroune boþe,
þat wrong for his werkes · schulde wo þole,

And Comaundede A Constable · to casten him in Irens.

“He ne schal þis seuen ȝer · seon his feet ones.” 73

¶ “God wot,” quap wisdam · “þat weore not þe beste ;
And he amendes make · let Meynprise him haue ;

And beo borw of his bale · and buggen him bote, 76

And a-Menden his misdede · and euer-more þe bettre.”

¶ Wit a-Cordede her*with* · and seide him þe same :

“Hit is betere þat boote · Bale a-doun bringe

þen Bale be beten · and boote neuer þe better.” 80

þenne Meede Meokede hire · And Merci bi-souhte,

And profrede pees a present · al of pure Red gold:

“Haue þis of me,” quod heo · “to Amende *with* þi
scape,

For Ichul wage for wrong · he wol do so no more.” 84

Pees þenne pitously · preyede þe kyng

To haue merci on þat Mon · þat mis-dude him ofte :

“For he hap waget me a-mendes · as wisdam him
tauhte,

I Forȝiue him þat gult · *with* a good wille ; 88

So þat ȝe assented beo · I con no more sigge ;

Wit tried to over-
come the king.
The king swears
Wrong shall
suffer, and shall
be cast into irons.

Wisdom offers
bail, and says
Wrong will pay
damages.

Wit seconds this

Then Meed
proffers Peace a
present of gold,

and engages that
Wrong shall keep
the peace.

Peace begs Wrong
off, and forgives
him, since Meed
has made amends.

69. [catel TUD] Meede VH.

70. þo] THUD omit.

71. TUD omit this line.

72. T omits this line; UD omit
down to Constable.

73. ne schal] shal not H; schulde
not T. to casten hym in yrens he
schal þis vij ȝer sen his fet onys (!)
U; D similar, but has he schal not.

75. And] ȝef H. make] mowe make
TU; wol make H.

76. born of] borugh for T; brouȝt
of H; borw for U; borow for D.
buggen] bringen T; bigge HU; beggyn
D.

77. And] TUD omit. his] þat UD;
þat he T. þe] do þe U.

78. him] TUD omit. D is corrupt.

79. Hit is betere] Betere is THUD.

80. beten] bote U.

81. Meede Meokede] gan mede to
meke TUD.

82. pure Red] purid TH; pure U;
pured D.

83. me] me, man TUD. with] TUD
omit.

84. Ichul] y wile T; y wol HU; I
wyl D. wol] shal TUD.

87. For—a-mendes] For he hap
wagid me wel TUD; For he hadde
wagid hym wel H.

88. him—gult] þee þis gult quod
pees H.

89. þat—beo] ȝe assente þerto TU;
ȝe Assente D; þat ȝe assent, my lord
H. no—sigge] sey no more TUD.

For Meede haf maad me amendes · I may no more
aske."

But the king
swears that
Wrong shall not
get off so lightly.

¶ "Nay," quod þe kyng þo · "(so god ȝiue me blisse !)
Wrong went not so awei · til ich wite more ; 92

Lope he so lihtliche awei · lauȝwhen he wolde,
And eft be þe baldore · forte beten myne [hynen ;]
Bote Reson haue reuþe of him · he restep in þe stokkes
Also longe as I lyue · bote more loue hit make." 96

Then some
advised Reason
to take pity on
Wrong.

¶ þenne summe Radde Reson · to haue reuþe of þat
schrewe,

And to Counseile þe kyng · and Conciencie boþe,
þat Meede moste be Meynpernour · Reson heo bi-souȝte.

"Nay," says
Reason, "not till
all lords and
ladies love truth,

"Rede me not," quod Reson · "Reuþe to haue, 100

Til lordes, and ladies · louen alle treuþe,
And perneles porfyl · be put in heore whucche ;
Til children Chereschinge · be chastet wiþ ȝerdes,
Til harlotes holynesse · be holden for an hyne ; 104

[fol. 397 b. col. 1.]
rioters are holy,
clerks and knights
courteous, and

Til Clerkes and knihtes · ben Corteis of heore Mouþes,
And haten to don heor harlotrie · and vsun hit no
more ;

90. *H omits this line. Meede*] he U.
me amendes] my mendis TD. *aske*]
axen TU ; axe D.

91. *god*] crist U.

92. *went*] wendip THU ; wendes D.
til] er TU ; or D.

93. for yf he lepts so liztly · he wolde
vs alle scorn H. *awei*] U *omits*.
lauȝwhen] lauȝen T ; laghen U ; lawhen
D.

94. *eft*] ofte THUD. *baldore*]
boldere HTD ; baldere U. *forte, &c.*]
to bete my hynen TUD ; to mysdo
my puple H. V *omits* hynen.

95. *of*] on TDH. *restep in þe*] shal
reste hym in þe TD ; schal resten in
U ; shal into þe H.

96. *Also longe*] As long TUD ; be
as longe H.

97. *þenne*] TD *omit*. *summe*]
summe men TD ; U *omits*. *of*] on
THUD.

98. *to counseile*] þo conseilede U.

99. *heo bisouȝte*] þei besouȝte TUD ;
þei preied H.

100. *Rede*] Redip H. *Reuþe*] no
reuþe TUD ; reuþe for H.

102. *porfyl*] purfile TH ; purfil U ;
purfyl D. *whucche*] hucche TU ;
whicche H ; huche D.

103. *children*] childris T ; childrens
H ; childrenes U. *chereschinge*]
chiding H. *chastet*] chastid U ;
chasted D ; chastisid TH.

104. *Til*] And THUD. *holynesse*]
harlotrie U. *be-hyne*] be preised ful
hiȝe H (TUH₂D like V). *an*] any D.

105. *Clerkes—knihtes*] kniȝtes &
clerkis H.

106. *to don*] TD *omit*. *don*] U
omits. *heor*] H *omits*. *and—more*]
oþer mouþe it with tungis T ; & no
more it vsen H ; or mouthe it hem-
selue U ; oþer hit mouþen D.

Til prestes heore prechyng · preuen hit in hem-seluen,
 And don hit in dede · to drawen vs to gode ; 108
 Til seint Iame beo I-souht · þer I schal a-signe,
 And no mon go to Galys · bote he go for euere ;
 And alle Rome Renners · for Robbeours of bi-þonde
 Bere no seluer ouer see · þat bereþ signe of þe kyng,
 Nouþer Grotes ne gold I-graue · with þe kynges Coroune,
 Vppon Forfet of þat Fe · hose hit fynde at douere,
 Bote hit beo Marchaund oþur his men · or Messenger
 with lettres,
 Or Prouisours or Preestes · þat Popes a-vaunset. 116
 ¶ And ȝit (*quod Reson*) bi þe Roode · I schal no reupe
 haue,
 While Meede haþ eny Maystrie · to Mooten in pis halle ;
 [Ac y mai schewe ȝow ensamples · y seie be myselue].
 ¶ For I sigge hit for my soule · And hit so weore 120
 þat Ich weore kyng with Croune · to kepen a Reame,
 Scholde neuer wrong in þis world · þat Ich I-wite
 mihte,
 Ben vn-punissched beo my pouwer · for peril of my .
 soule !
 Ne gete grace þorw ȝift · (so me [god] helpe !) 124

priests practise
 what they
 preach ;

til men go no
 more to Galicia,
 and Rome-seekers
 no more bear the
 king's coin over
 the sea,

unless they be
 merchants,
 messengers, pro-
 visors, or priests.

I will have no
 pity while Meed
 is here.

Were I king, no
 Wrong should go
 unpunished, or
 get grace by
 bribes.

107. U omits the line. in] TH
 omit. preuen hit in] preued D.

108. vs—gode] men to goode H.

109, 110. H omits these lines.

110. And] þat TUD. bote] but ȝif
 T; but yf D.

111. And] til H. alle] alle þe T.
 Robbeours] Robberis THUD.

112. bereþ—kyng] signe of kinge
 shewide T; coyn of kyng schewith U;
 syne of kyng schewith D.

113. Neiper grotis ne gold · ygraue
 wip kinges coyn TUD.

114. Vppon Forfet] For faytour D.
 þat] þe H. hose—douere] who fynt
 hym do euere TD; whoso fynt hit at
 douere H; who fynt hym diuerse U.

115. Marchaund] messingere H.
 men] man TUD. Messenger] mes-
 sangeris T. or—lettres] þat wip hym
 berip lettris H.

116. Or—Preestes] oþer prestis oþer
 prouisours H; oþer prouisour or prest
 TUD. Popes auaunset] þe pope
 auauncip TUD; popis doþ auaunce H.

117. ȝif] D omits. schal] wol U.

118. eny] þe TUD. Mooten] moten
 U; mo T; moo D.

119. From U. Also in T, which
 has Ac I may shewe ensaumplis · as I
 se forsoþe; D like T, but omits forsoþe.
 The line is not in V or H.

120. U omits down to soule. for—
 soule] be myself T; myself H.

121. kyng—croune] a king crown-
 ed H. kepen] gouern H. UD mis-
 written, including part of l. 120.

122. neuer] no D. wrong] U omits.
 Iwite mihte] myȝte wete D.

123. beo] be U; by D; at THH.

124. grace þorw] my grace by H;
 my grace þoruȝ T; my grace with

No evil ought to
go unpunished,
nor good unre-
warded.

Ne for Meede haue Merci · but Mekenesse hit make.

For *nullum malum* þe Mon mette · [with] *inpunitum*,

And bad *nullum bonum* · be *irremuneratum*.

Let þi Clerk, sire kyng · Construe þis in Englisch ;

Were this rule
kept, Law might
go and cart
manure, and Love
should rule over
all."

And ȝif þou worchest hit in wit · Ich wedde boþe myn

Eres, 129

þat lawe schal ben a laborer · and leden a-feld dounge,

And loue schal leden þi lond · as þe leof lykeþ."

(Clerkes þat were *confessours* · Coupled hem to-gedere,

Forte Construe þis Clause · and distinkte hit after.

When Reason
said this, all
thought h; was
right, and that
Meed was a
wretch.

Whon Resun to þis Reynkes · Rehersedede þeose wordes,

Nas non in þat Moot-halle · more ne lasse,

þat ne held Reson a Mayster þo · And Meede a muche

wrecche. 136

As for Love, he
laughed her to
scorn, and said,

Loue lette of Meede luite · and louh hire to scorn,

And seide hit so loude · þat soþnesse hit herde,

"Whoever marries
her will surely
prove a cuckold."

"Hose wilneþ hire to wyue · for weolþe of hire godes,

Bote he beo A Cokewold I-kore · cut of boþe myn Eres!"

¶ Was nouþer wisdam þo · ne witti his feere, 141

UD. ȝif] giftes TD; ȝeftis H; ȝiftes
U. [god] So in THUD; V has gold.

125. H varies, reading,
for loke what þese wordis seyn · þat
writen beþ in latyn.

Meede] no mede TUD. make]
made TUD.

126, 127. In these lines H has only
the Latin words.

126. For *nullum malum* · he may
mete with *Inpunitum* TD;

For *nullum malum* · *inpunitum*
þe may mete with U.

[with TUD] with-uten V.

127. bad] bad quod (!) D. be]
TUD omit.

128. Clerk] clerkis H; confessour
TUD. þis in] it þe on TD; it þe in U.

129. worchest—nit] werche þis
werk T; worche it in werk UD;
werchest þer-after H. Ich wedde] y
lay H. boþe] TD omit.

130. a-feld] to feld U; on felde D.

131. þe leof] þe lese T; þe best U;

þy self H; þe lef D.

132. Clerkes—confessours] þo alle
þe grete clerkis H.

133. and—after] declynede fast
TH₂; & declyne affir U; & wite
what it mened H; declyned it faste D.

134. Whon—reynkes] Ac resoun
amonge þise renkis T; Ac whan
resoun among þe renges U; but when
resoun among hem H; Ac resoun
among þe reules had D.

135. Nas non] þer nas no man TD;
þer nas man HU. þat Moot-halle] þe
court H.

136. þo] TUD omit. wrecche]
shrewe H.

137. Meede luite] hire liȝt TUD;
hire liȝtly H.

138. seide] gredde U. so] to D.

139. wyue] wyf H.

140. I-kore] ycald TU; kynd H;
I-callid H₂; called D. boþe myn eres]
myne eeris H; my nose TUD.

141. Was—þo] Warne wisdom þo

- þat coupe warpen a word · to *with-siggen* Reson ;
 Bote stareden for studiing · and stooden as Bestes.
 ¶ þe kyng acordede, bi crist · to Resons Connynge,
 And rehersedede þat Reson hedde · Rihtfoliche I-schewet:
 “Bote hit is hard, be myn hed · herto hit bringe, 146
 Al my lige leodes · to lede þus euene.”
 ¶ “Bi him þat rauhte on þe Roodde,” · *quod* Reson to
 þe kyng, 148
 “Bote I Rule þus þi Reame · Rend out my Ribbes !
 3if hit beo so þat Boxumnesse · beo at myn assent.”
 ¶ “Ich assente,” *quod* þe kyng · “bi seinte Marie mi
 ladi,
 Beo my counseil I-come · of Clerkes and of Erles. 152
 ¶ Bote Rediliche Reson · þou Rydest not heonnes,
 For as longe as I liue · lette þe I nulle.”
 ¶ “Icham Redi,” *quod* Reson · “to Reste *with* þe euere ; “I will stay if
 So þat Conciene beo vr counseiler · kepe I no betere.”
 ¶ “I graunte gladly,” *quod* þe kyng · “God forbeode he
 fayle 157
 And also longe as I lyue · leue we to-gedere.”

Neither Wisdom
 nor Wit could
 gainsay Reason's
 speech.
 The king decreed
 that Reason was
 right, but said it
 was hard to
 govern so.

Reason declares
 it is easy.

The king says he
 assents to
 Reason's counsel ;

and hopes he will
 stay with him.

“I will stay if
 Conscience be
 your counsellor.”

“Yes,” said the
 king, “let us
 live together till I
 die.

TD ; I warne þat wysdom H ; Vnwar
 was wisdom U. *witti*] no wyt T ;
 ynwit U. *ne—feere*] & wyt his owne
 fere D.

142. U *omits this line.* þat—
warpen] ne coupe seie H ; coupe
 nouzt warpen TD. *with-siggen*] azen-
 seie H.

143. *stareden—studiing*] stareden
 & studedden H ; staringe & stodyenge
 TD ; starende & studiande U. *and*
stooden] stoden TD ; stode forþ U.

144. *acordede*] a-cord H. *con-*
nyng] kunnyng H ; sawis TUD.

145. *hedde*] TD *omit*.

146. *hard*] wel hard T ; wol hard
 U ; ful hard D. *herto—bringe*] herto
 to bringe it T ; it þer to to bryng U ·
 herto to bryng D.

147. þat eny lyuynng men · shulde
 lede hem þus euen H. *Al*] And alle T.
leodes] ledes TUD. *þus*] hem þus TUD.

148. *rauhte*] deiȝede T ; rest hym

H ; deyde D.

149. *Bote*] But 3if TD. *þi*] 3oure
 D. *out*] of U.

150. *so*] TD *omit.* *beo at*] be of
 HUD.

151. *quod þe kyng*] H *omits*.

152. *of erles*] erlis T ; of kniȝtis H.

153. *Rydest, &c.*] shalt not wende
 henne T ; schalt not riden henne U ;
 shalt wende henne D (*sic*).

154. H *varies, reading*
 For into my deþday · we nele not
 depart.

lette—nulle] loue þe I wile TUD.

156. *þat*] TUD *omit.* *vr counseiler*]
 of oure counseil HU ; of 3our counseil
 TD.

157. *gladly*] wel H ; TUD *omit*.
God—fayle] godis forbode he faille
 (failed U) TU ; god forbode I fayle D.

158. *And also*] As TUD ; for as H.
I] we H. *leue*] libbe TUD, D ; loue
 H.

PASSUS V.

[*Passus quintus de visione.*]The king goes to
matins.THE FIRST VISION
ends.Here begins the
SECOND VISION,
viz. of the Deadly
Sins, and of PASS
THE PLOUGHMON.

þE kyng and his knihtes · to þe Churchē wenten
To heere Matyns and Masse · and to þe Mete aftur.

þenne Wakede I of my wink · me was wo *with* alle
þat I nedde sadloker I-slept · and I-seȝe more. 4

Er I a Furlong hedde I-fare · A Feyntise me hente,
þat Forþer mihti not a-fote · for defaute of Sleep.

I sat Softeliche a-down · and seide my beo-leeue,
And so I blaberde on my Beodes · þat brouhte me
a-Slepe. 8

þen sauh I muche more · þen I beofore tolde,
For I sauh þe Feld ful of Folk · þat ich of bi-fore
schewede,

And Conciēce *with* a Crois · com for to preche.

The sermon of
Conscience upon
the pestilence and
the violent wind
of Jan. 15, 1382.

¶ He preide þe peple · haue pite of hem-selue, 12
And preuede þat þis pestilences · weore for puire synne,
And þis soup-Westerne wynt · on a Seterday at euen

Passus, &c. In THUD.

1. *his*] T omits.2. *to þe*] sithe to U.3. *wink*] wynkyng THU. *me—wo*]
& wo was TU; wo was me H. *with*
alle] þerfore H.4. *nedde*] ne hadde TU. *sadloker*
I-slept] yslepe saddere TU. *I-seȝe*]
yseyn TH; yseie U.5. *a—I-fare*] hadde faren a fur-
longe THU. *A*] swiche U; TH omit.
Feyntise] fantesie U. *hente*] hadde T.6. *Forþer—a*] I ne miȝte ferþere a
TU; ferþer ne miȝte y one H. *sleep*]
slepyngē TU.7. *a-down*] in my bedis T (*wrongly*;

see l. 8).

8. *blaberde*] babelide T; bablide
U; blaberid H. *þat*] þei TU.9. *sauh I*] y sawe H. *muche*]
meke T. *tolde*] shewid H.10. TH omit. *For*] U omits. *of—*
schewede] byfore nempnyd U.11. *And*] & how H. *com*] bygan
H.12. *He*] And TH. *preide*] prechide
U. *haue*] to haue U. *of*] on THU.13. *þis pestilences*] þe pestilence
H; þis pestilence U. *weore*] wern
T; was HU.14. *þis*] þe THU. *wynt*] wynd
TU. *a*] TU omit.

Was a-perteliche for pruide · and for no poynt elles.

¶ Piries and Plomtres · weore passchet to þe grounde, 16
In ensauple to Men · þat we scholde do þe better.
Beches and brode okes · weore blowen to þe eorþe,
And turned vpward þe tayl · In toknyng of drede
þat dedly Synne or domesday · schulde fordon hem
alle. 20

Pear-trees,
plum-trees,
beeches, and oaks
were blown down.

¶ Of þis Matere I mihte · Momele ful longe,
Bote I sigge as I sauh · (so me god helpe) !
How Concience with a Cros · Comsede to preche.

The dreamer gives
an outline of
Conscience's
sermon.

¶ He bad wastors go worche · what þei best couþe, 24
And wynne þat þei wasteden · with sum maner craft.
¶ He preizede Pernel · hire Porfil to leue,
And kepen hit in hire Cofre · for Catel at neode.
Thomas he tauȝte · to take twey [staues], 28
And fette hom Felice · From wyuene pyne.

Conscience bids
wastors work,
[fol. 397 b. col. 2.]
and tells Pernel to
put her finery
away.

Thomas is to fetch
home his wife
Felice; and Wat's
wife is to blame.

¶ He warnede watte · his wyf was to blame,
þat hire hed was worþ a Mark · and his hod worþ A
Grote.

¶ He chargede Chapmen · to Chasten heore children ; 32
Let hem wonte non eiȝe · while þat þei ben ȝonge.

Chapmen are to
chastise their
children, and

15. *pruide*] synne U. *no poynt*] nothyng U.

16. *Piries*] peretrees H. *Plomtres*] plantes T. *passchet*] possid H; put TU. *grounde*] erþe TU.

17. *to men*] sent god T; seith god U. *þat we*] þat ȝe T; þat þei H; ȝe U.

18. *þe eorþe*] grounde T; þe grounde U.

19. *vpward*] vp U. *þe tayl*] here tail T; here tailles H.

20. *dedly synne*] deth U. *schulde*] shal TU. *hem alle*] þe world H.

21. *of—mikte*] vpon þis ilke matere y H; Of þis matere myght y U. *momele*] mamele T; mamle U; momelid H. *ful*] wel TU.

22. *Bote-sigge*] Ac I shal seiȝe TU; but y say H. *sauh*] saiȝ T; sauȝ H; seide U.

23. *comsede*] cumside T; bygan for

H; com for U.

24. *He*] & H. *wastors*] wastour TU. *þei*] he TU.

25. *þei wasteden*] þei wasted H; he wastide TU; V *has* þei ne wasteden, *but I propose to omit ne. maner*] maner of T; kynne U.

26. *He*] And TH. *preizede*] prechid U.

27. *kepen*] kepte T. *cofre*] whicche H. *for—neode*] lest rattis hit eten H.

28. [*staues* THUH₂] V *has* stauenes; *prob. from wyuene in l. below.*

29. *hom Felice*] felis his wyf T; home his wyf H. *wyuene*] heuene wyuene U, *with stroke through* heuene. See Critical Notes.

30. *watte*] also watte H.

31. *worþ* (2)] not worþ TH; not a U.

32. *chasten*] chastice TU.

33. *Let*] & lete H. *Let—eiȝe*] let no wyynyng for-wanye hem T; let no

priests to practise
what they preach.

¶ He preyede Preestes · and Prelates to-gedere,
þat þei prechen þe peple · to prenen hit in hem-seluen—
“And libben as ȝe lereþ vs · we wolen loue ow þe
betere.” 36

Religion should
rule strictly.

¶ And Seþþe he Radde Religioun · þe Rule for to holde—
“Leste þe kyng *and* his Counseil · ȝor Comunes apeire,
And beo stiward in oure stude · til ȝe be stouwet betere.

Pilgrims should
seek St Truth.

¶ And ȝe þat secheþ seynt Iame · *and* seintes at Roome,
Secheþ Seint Treupe · for he may sauē ow alle ; 41
Qui cum patre et filio · feire mote you falle.”

þenne Ron Repentaunce · and Rehersed þis teeme,
And made William to weope · watur *with* his eȝen.

I. PRIDE. Pernel
repents her pride,

Pernel proud-herte · platte hire to grounde, 45
And lay longe ar heo lokede · and to vr ladi criede,
And beo-hiȝte to him · þat vs alle maade,

and vows to wear
a hair shirt, and
to be ever
humble.

Heo wolde vn-souwen hire smok · *and* setten þer an hero
Forte fayten hire Flesch · þat Frele was to synne : 49
“Schal neuer liht herte me hente · bote holde me lowe,
And suffre to beo mis-seid— · *and* so dude I neuere.
And nou I con wel meke me · and Merci be-seche .52
Of al þat Ichaue I-had · envye in myn herte.”

welthe for-wany hem U. *while þat*
whiles þat U ; whiles T.

34. *preyede*] *prechiþ* T ; *prechide*
U. *Preestes—prelates*] *prelatis* &
prestis THU.

35. *prechen*] *shulde preche* H. *to*
& THU. *in*] THU *omit.*

36. *ȝe—us*] *þei tauȝte* hem H ; ȝe
lerne vs U. *we wolen*] *þei wolde* H ;
for we wol U. *loue ow*] *leue ȝow* T ;
loue hem H ; loue ȝou U.

37. *þe—for*] here reweles T ; here
rule HU. *holde*] *kepe* U.

38. *kyng and his*] *kyngis* H. *ȝor*
here H. *apeire*] *apeiriþ* T ; *apeired* H.

39. *beo*] *were* H ; *be* TU. *in—*
stude] *of ȝoure stede* T ; *in ȝore stede*
U ; *in here stude* H. *til—betere*
til ȝe be stewid *betere* T ; til þei were
amendid H ; so þat ȝe cheue þe *betere*
U.

40. *at*] in U.

41. *Secheþ*] *Sekip* at hom T.

42. *feire*] þat faire UH. *falle*] be-
falle TU.

43. *Ron*] *ran* H ; TU *omit.* *and*
TU *omit.* *þis*] *his* TU.

44. *William*] *wil* T ; *wille* U. *his*
V *has* boþe his ; *but* boþe *is best*
omitted, as in THU.

45. *grounde*] þe erþe TU.

46. *to vr ladi*] lord mercy THU.

48. *wolde*] *shulde* TU. *smok*
serke TU ; *shert* H.

49. *Forte fayten*] For to affaiten
TH ; To affayten U. *frele*] *fers* T ;
fresch HU.

50. *liht*] *heiz* T ; *hye* U. *hente*]
hente, quoth heo H.

52. *And—wel*] But now wile I TU ;
Now wol y H. *me*] myself H.

- ¶ Lechour seide "Allas !" · and to vr ladi criede
 To maken him han Merci · for his misdede,
 Bitwene god almihti · and his pore soule, 56 and vows
 Wip-pat he schulde þe saterdag · seuen 3er after henceforth to
 Drinken bote with þe Doke · and [dynen] but ones. drink only with
 ¶ Envye wip heui herte · asket aftur schrift, the ducks.
 And gretliche his gultus · bi-ginneþ to schewe. 60 III. ENVY. Envy
 As pale as a pelet · In a palesye he seemede, confesses his
 I-cloped in A Caurimauri · I coupe him not discreue ; He is pale,
 [A kertil & a courtepy · a knyf be his side ; paralytic, and like
 Of a Freris frokke · were þe fore sleuys]. 64 a dried leek for
 As a leek þat hedde I-leiȝen · longe In þe sonne, leanness.
 So loked he with lene chekes ; · lourede he foule.
 His Bodi was Bolled · for wrappe he bot his lippes, He bites his lips,
 Wropliche he wrong his fust · he þouȝte him a-wreke 68 and wrings his
 Wip werkes or with Wordes · whon he seiȝ his tyme. fist.
 "Venim or vernisch · or vinegre, I trouwe, "There is venom,"
 Walleþ in my wombe · or waxeþ, ich wene. he says, "in my
 I ne mihte mony day don · as a mon ouhte, 72 belly, filling me
 with wind.

54. *Lechour*] þe lechours H. to—
criede] lord mercy bad H; on our
 lady cride U.

55, 56. *As one line in* H; so also
 we find To make mercy for his mys-
 dede · betwyn god & hym T; To make
 amendes for his mysdede · bytwene
 god & hym U.

57. *schulde*] T omits. þe saterdag]
 saterdayes U.

58. *Drinken*] Schulde drinke T.
doke] goos U. [dynen] dyne TU;
 eten VH.

59. *heui*] hiȝe H.

60. *gretliche*] carfulliche THU.
gultus] cope T; coupe U. *biginneþ*]
 begynneþ he T; he gynneþ U.

61. *As*] He was as TU. *pelet*]
 palet T; pelat U. *As—pelet*] þe
 pelour was pelled H. *In a*] & on
 þe T; in þe H. *In a palesye*] &
 peralatik U.

62. *I-cloped*] He was clopid TU;
 clopid H. *caurimauri*] caury maury
 T; cawrymawry H (*which omits a*);

caurymawry U; caurimauri H.
coupe hym] can it T.

63, 64. *From* T; also in HUH₂.

64. *frokke*] frogge U. þe fore] his
 two H; þe forme U.

65. *As—pat*] like as he H.

66. *lene*] his lene H. *lourede he*]
 lourande T; louryng U; lowring ful
 H. *foule*] lowe H.

67. *bolled*] bolnid TU. *he bot*]
 þat he bot TU; he bote boþe H.

68. *wrong*] wrop TU. *he—awreke*]
 to wreke hym he þouȝte TU; he þouȝte
 hym to wreke H

69. *werkes—wordes*] werkis &
 wordis T; werk or wip word U.
seiȝ] saiȝ T; sey U; sawe H.

70. *vernisch*] verious T; vergeous
 U; verdegrese H.

71. *Walleþ*] walewip T; walweþ
 U. *wombe*] wombe, quop he II. or
waxeþ] & waxip as TU.

72. *I—mony*] I miȝte not many
 TU; I miȝt not many a H. *ouhte*]
 miȝte TU.

- Such wynt in my wombe · waxeþ, er I dy[n]e.
 ¶ Ichauē a neihzebor me neih · I haue anuyzed him
 ofte,
 Ablamed him be-hynde his bak · to bringe him in dis-
 claundre,
 And peired him bi my pouwer · I-punissched him ful
 ofte, 76
 Bi-lowen him to lordes · to make him leose Seluer,
 I-don his Frenodes ben his fon · with my false tonge;
 His grase and his good hap · greueþ me ful sore. 79
 ¶ Bitwene him and his Meyne · Ichauē I-Mad wrappe,
 Boþe his lyf and his leome · was lost þorw my tonge.
 Whon I mette him in þe Market · þat I most hate,
 Ich heilede him as hendely · [as I his frend] weore.
 He is douȝtore þen I · i dar non harm don him. 84
 Bote hedde I maystrie and miht · I Morþerde him for
 euere !
 ¶ Whon I come to þe churchē · and knele bi-fore þe
 Roode,
 And scholde preize for þe peple · as þe prest vs techēþ,
 þenne I crie vppon my knes · þat crist ȝiue hem serwe 88
- I annoy my
neighbour, blame
him behind his
back,
 injure and
revile him.
 I stir up strife
between him and
his household,
 yet I pretend to
be his friend.
 When I kneel in
church, I pray
Christ to curse
them that have
borne away my
bowl.
73. *wynt*] wynd TU. *dy(n)e*] dyne
THUH₂; V *has* dye, by mistake.
 74. *a neihzebor*] nezeboris H. *me*
neih] neiz me TU; many H. *him*] him
hem H.
 75. *After* l. 74, H *inserts* l. 77,
slightly varied. *Ablamed*] And
blamide THU. *him*] hem H. *his*] here H. *him*] hem H. *disclaundre*] fame TU; default H.
 76. *And—him*] To apeire hym TU;
to apeiren hem H. *I-punissched, &c.*] I pursuide wel ofte T; y pursuyed ofte U; y preued ful oft H.
 77. *Bi-lowen*] And belowen T; And
yley on U. *make*] don TU. H *reads*,
& eke y-bulled hem to þe lord to
make hem lese siluer (see note to l. 75).
 78. *I-don*] And don TU. *with my*] þoruz my T; þurw his U. H *reads*,
I made here frendis be here foon, &c.
- 80, 81. H *omits*.
 80. *I-mad*] mad T; mad ofte U.
 81. *lyf—leome*] lyme & his life TU.
 82. *whon*] but when H. *in þe*] in
a T; in U. *hate*] hatide THU.
 83. *heilede*] hailside THU₂. [*as*
—frend] So in THU; V *has* his frend
as I.
 84. *He is*] but he was H. *i—him*] y
durst bede hym none harm H.
 85. *Bote—I*] Ac hadde I TU; ȝif
y had H. *I morþerde*] I wold murdre
T; I wolde murthre U; y hadde
maymed H.
 86. *and*] to H. *knele*] knelide T.
bifore] afore U; to TH.
 87. *And scholde*] To THU. *vs*
techip] techip T; me techith U; pre-
chip H.
 88. *Aftir þanne* I criȝe on my knes
þat crist ȝiue hym sorewe T; Aftir

þat haþ I-bore, a-wei my Bolle · and my brode schete.

¶ From the Auter I turne · myn eiþe, and bi-holde

I envy Heyne his
new clothes,

Hou heyne haþ a newe Cote · and his wyf anoper ;

¶ þenne I wussche hit weore myn · and al þe web

· aftur.

92

Of his leosinge I lauhwe · hit likeþ me in myn herte ;

laugh when he
loses, weep when
he wins,

Ac for his wynnynge I wepe · and weile þe tyme.

¶ I deme men þat don ille · and ȝit I do wel worse, 95

judge ill-doers,
and do worse
myself.

For I wolde þat vch a wiht · in þis world were mi knaue,

[And who-so haþ more þanne I · þat angriþ myn herte].

¶ þus I liue loueles · lyk A luþer dogge,

So liue I loveless,
and my breast
swells with
bitterness, which
nothing can
assuage."

þat al my breste Bollep · for bitter of my galle ;

May no Suger so swete · a-swagen hit vnneþe, 100

Ne no Diopendion · dryue hit from myn herte ;

ȝif schri[f]t schulde hit þenne swopen out · a gret wonder

hit were."

¶ "ȝus, rediliche," quod Repentaunce · and Radde him

Repentance bids
him be sorry.

to goode,

"Serw for heore sunnes · saueþ men ful Monye." 104

þat I pray on my knees our lady ȝyue
hym sorwe U ; þenne bidde I wiþ my
mouþ þat crist, &c. H.

89. *haþ Ibore*] bar THU. *brode*] broken TH.

90. Fro þe auter myn eiþe I turne
& beholde T ; Fram þe auter I turne
me, & byholde heyne H.

91, 92. T *one line*, How heyne haþ
a newe cote, I wysshe it were myn
howne (howue ?) ; U *has two lines*,
How hayne haþ a newe cote, y wysche
it were myn owen, And al þe wele þat
he haþ greueth me wol sore, *with which*
cf. l. 94. *heyne*] he H. *þe web*] his
wele H.

93. *lauhwe*] smyle U. *hit—in*] þerof in T ; and þerof lawheþ U ; it likeþ H.

94. *Ac for*] Ac of TU ; & for H.

95. *þat—ille*] þere þei don ille T ; þer y do ille U ; þei don yuel H. *wel*] THU omit.

96. *vch—wiht*] iche wiȝt TU ; alle wiȝtes H. *in—world*] in world H ;

TU omit. *knaue*] knaues H.

97. *From T* ; also in HUH₂.

98. *lyk*] as T. *luþer*] lyþer T ; lither UH₂ ; leþer H.

99. *þat*] And T. *my—bollep*] my brest bolniþ T ; bolnyth my breste U.

100, 101. *This arrangement suits the alliteration, and occurs in* TUH₂ ; V *has* May no suger so swete · dryue, &c. ; Ne no Diopendion · aswagen, &c. ; *which H resembles*.

100. *so swete*] ne swet þinge THU. *vnneþe*] An vnche TU ; vneþ H.

101. *Diopendion*] dyapenydon TH ; diapenydon UH₂.

102. *schrift*] THU ; V *has* schrit. *hit—out*] it shop T ; U (*wrongly*) *omits* ; aswage it (cf. l. 100) H. *a—were*] a gret wondir T ; it were a gret wondir U ; wonder me þinkeþ H.

103. *ȝus*] ȝis TH ; ȝys U. *goode*] þe best H.

104. *heore sunnes*] synne TU. *men ful*] wel TU ; ful H.

"I am never
otherwise," said
he.

¶ "Icham sori," quod Envye · "I ne am but seldene
oper,

And þat Makeþ me so mad · for I ne may me venge."

[IV. WRATH;
care.] V.
AVARICE. Then
came Avarice,
[f. 398 a. col. 1.]

¶ þenne com Coustyse · I coupe him not discreue,
So hungri and so holewe · sire herui him loked. 108

He was bitel-brouwed · with twei blered eizen,
And lyk a leperne pors · lulde his chekes;

with a threadbare
and torn coat.

¶ In A toren Tabart · of twelue Wynter Age;
But ȝif a lous coupe lepe · I con hit not I-leue 112
Heo scholde wandre on þat walk · hit was so pred-bare.

"I acknowledge I
am covetous, for
I once served
Sim at the Oak,

¶ "Ichauē ben Couetous," quod þis Caityf · "I be-
knowe hit heere;

For sum tyme I Seruede · Simme atte noke,

where I learnt
lying and false
weights.

And was his pliht prentys · his profyt to loke. 116

¶ Furst I leornede to Lyȝe · A lessun or tweyne,
And wikkedliche for to weie · was myn oper lessun.

I went to
Winchester and
Weyhill fair, and

¶ To Winchester and to Wych · Ich wente to þe Feire
With mony maner marchaundise · as my mayster hihte;

sold my wares by
cheating.

Bote nedde þe grace of gyle · I-gon a-mong my ware, 121
Hit hedde ben vn-sold þis seuen ȝer · so me god helpe!

105. *ne am*] nam H; am TU.
seldene] selde TH; seldom U.

106. *And*] U omits.

107. *coupe*] can THU. *him*] U
omits.

108. *hungri*] hungrily T. *so*] TH
omit. *herui*] heruy THU.

109, 110. He was bittirbrowid &
babirlippid boþe Wiþ two bleride eizen
as a lipene purs lollide his chekis T;
He was bitelbrowid & babirlippid wiþ
two brode ȝen And as a leperne pors
lollide his chekes H; He was babir-
lippid and eek biterbrowed Wiþ two
blerid eȝzen as a lethern purse U; (TU
faulty).

111. *toren*] broun H; tore U. *age*] old H.

112. *ȝif*] U om. *con*] may THU.
I-leue] yleue H; leue T; trowe U.

113. *Heo*] he T; how heo H; þat he
ne U. *wandre—walk*] wandre on þat
walshe scarlet T; walke on þat wede

H; slideren þeron U. *hit—so*] so
was it T; so was U.

114. *Two lines in* U, viz. I haue
louyd couetise al my lif tyme, I knowe
it here byfore crist & his cleue modir;
T has, I haue ylouid couetise, quap he,
al my lif tyme, and also I knowe
hire at begin. of l. 115; H and V shew
the true old form.

115. *simme*] symoun H. *atte*] at
þe THU.

116. H omits. *pliht prentys*] pren-
tis yplizt T; prentis aplight U.

117. *lessun or*] lef oper T; leef oper
U.

118. *weie*] wyne U. *was—lessun*] was my ferste lesson TU; certis was þe
þridde H.

119. *Wych*] wy TU; wellis H.

120. *hihte*] me hiȝte T; me bad H;
me tauȝte U.

121. *Bote nedde*] Ne hadde TU.

122. *ben—ȝer*] ofte be vnsold H.

- ¶ þenne I drouȝ me a-mong þis drapers · my Donet to
leorne,
To drawe þe lyste wel along · þe lengore hit semede ;
Among þis Riche Rayes · lernde I a Lessun, 125
Brochede hem with a pak-neelde · and pletede hem to-
gedere,
Putte hem in a pressour · and pinnede hem þer-Inne
Til ten ȝerdes oper twelue · tolden out prettene. 128
¶ And my Wyf at Westmunstre · þat Wollene clop made,
Spak to þe spinsters · for to spinne hit softe.
þe pound þat heo peysede [by] · peisede a quartrun more
þen myn Auncel dude · whon I weyede treupe. 132
¶ I Bouhte hire Barly · heo breuh hit to sulle ;
Peni Ale and piriwhit · heo pourede to-gedere
For laborers and louh folk · þat liuen be hem-seluen.
¶ þe Beste in þe Bed-chaumbre · lay bi þe wowe, 136
Hose Bummede þerof · Bouȝte hit þer-after,
A Galoun for a Grote · God wot, no lasse,
Whon hit com in Cuppemel ; · such craftes me vsede.
¶ Rose þe Regratour · Is hire rihte name ; 140
Heo hæp holden hoxterye · þis Elleuene wynter.
¶ Bote I swere nou [sopely] · þat sunne wol I lete,

Then I went to
the drapers, and
learnt from them
false measure

There I learnt to
fasten pieces of
stuff together,

and press them
out till they
seemed longer.

My wife made
woollen cloth,
and sold it by false
weight.

She brewed
barley, and
made mixed
drinks for poor
people,

and sold ale
at a great a
gallon.

Her name is
Rose the regrater.

123. *among þis*] among T; among
þese H; to U. *leorne*] lere TU.

124. *lyste wel*] list TH; lysour U.
semede] semyth U.

125. *þis*] þe THU. *lernde I*] I
rendrit TU.

126. *Brochede*] Prochid U. *pak-
neelde*] pæneld H; pakke nedle TU.
pletede] pleit T.

127. *pressour*] presse H. *pinnede*]
peyned H.

128. U *omits*. out] H om.

129. *And — þat*] my wyf was a
wynstere & T; my wif was a breu-
stere & U.

130. *Spak*] And spake TU. *spin-
sters*] spynstere TU.

131. *þe*] two H. *peysede*] weid by
TU; VH omit by. *peisede*] was U;
weied H.

132. *myn—dude*] any aunsel dede
T; ony almesdede (!) U. *whon I*] &
I T; whan sche U.

133. *hire*] hire also H.

134. *pirinwhit*] pile-whey T; pile-
whew U; pilwhay H₂.

135. *and louh*] & louȝ T; & lewid
H; for loþ U. *liuen*] lay T

136. *þe*] my TU. *Bed*] H om.
lay—mone] liþ by þe woves U.

137. *Bummede*] dronke H. *Bouȝte*]
he bouȝt U; shulde bye H.

139. *com*] comeþ HU. *cuppemel*]
cop-mele H; cuppemale U. *such—
vsede*] þat craft my wyf vsaide TU;
such crafte heo vsiþ H.

140. *Is*] was TH.

141. *Hoxterye*] osterye U. *þis
elleuene*] elleuene T; all þis xxxti H.

142. *I—sopely*] now I swere sopely

But now I repent And neuere wikkedliche weye · ne fals chaffare vsen,
and will make Bote weende to Walsyngham · and my wyf also, 144
restitution." And bidde þe Rode of Bromholm · bringe me out of
detta."

VI. GLUTTONY. **N**Ou ginneþ þe Gloton · for to go to schrifte,
Glutton goes to And carieþ him to chircward · his schrift forte
church to confess, telle.

but on the way þenne Betun þe Breustere · bad him gode morwe, 148
Betun the And seppen heo asked of him · "Whoder þat he wolde?"
brewster hails him. ¶ "To holi chirche," quod he · "for to here Masse
And seppen I-chule ben I-schriuen · and sunge no
more."

She offers him ¶ "Ichaue good ale, gossib," quod heo · "gloten, woltou
ale; he asks if it asaye ?" 152
is spiced; she "Hastou ouzt I þi pors," quod he · "eny hote spices?"
says, yes. "3e, glotun, gossip," quod heo · "god wot, ful goode ;.
I haue peper and plane · and a pound of garlek, 155
A Ferþing-worþ of Fenel-seed · for þis Fastyng dayes."

Glutton goes in. ¶ þene geþ Gloton in · and grete oþus after ;
There were Cis Sesse þe souters wyf · sat on þe Benche,
the shoemaker's wife, Wat the
warrener, Watte þe warinar · and his wyf boþe,
Tomkyn the Tomkyn þe Tinkere · and tweyne of his knaues, 160

H. [*sopely* HTU] V (*wrongly*) omits.
wol—lete] wole I leue H; shal I lete
TU.

143. *And*] Ne TU. *wikkedliche*
weye] wickedly forto weye H; wynne
wykkidly U. *fals*] wykkide T; no
U. *vsen*] make TU.

145. *bringe me*] to bryngre vs U.

146. *þe*] TU om. *go to*] T om.

147. *carieþ*] cariede TU; wendip
H. *schrift*] synnes T; synne U.
telle] shewe THU.

148. *þenne Betun*] And Betoun
TU; bele H. *bad him*] þer bad he
T; þere bad him U; þen bade hym H.

149. *seppen*] THU om. *whoder*
þat] wheþer þat H; whidirward TU.

151. *Ichule*] I wile THU. *sunge*]
synne THU.

152. *gossib*] U om. *gloten*] H om.

153. *I þi pors*] in þy pors H; U
omits. *ouzt—pors*] T omits.

154. *3e*] zhe H; 3a TU. *quod heo*]
U om. *ful goode*] wel hote TU. H
reads, zhe, god wot, quod heo, ful
hote I haue.

155. *I haue*] H om. *plane*] peynye
T; pianye HU. *pound—garlek*]
pomgarnade (!) H.

156. *Ferþingworþ*] pound T. *Fenel*
seed] felkene sedis T; fenkil seed U.
þis] þese H; TU om.

157. *geþ*] goþ TH; goop (*sic*) U.
158. *Sesse*] Cisse T; Cesse U;
Symme H. *Souters wyf*] soutere TH;
soustere U.

159. *warinar*] waffrer TU. *boþe*]
after H.

160. *Tomkyn*] Symme T; Thomme
U. *tweyne*] two HU.

Hikke þe hakeney mon · and hogge þe neldere,
 Clarisse of Cokkes lone · and þe Clerk of þe churchē,
 Sire Pers of pridyē · and pernel of Flaundres,
 Dauwe þe disschere · and a doseyn opere. 164

[A] Ribibor, [a] Ratoner · a Rakere of chepe,
 A Ropere, a Redyng-kyng · and Rose þe disschere,
 Godfrei of Garlesschire · and Griffin þe walsche,
 And of vp-holders an hep · erly bi þe morwe 168
 ȝiue þe gloton with good wille · good ale to honȝel.

þenne Clement þe Cobelere · caste of his cloke,
 And atte newe Feire · he leyde hire to sulle ;
 And Hikke þe Ostiler · hutte his hod aftur, 172
 And bad bette þe Bocher · ben on his bi-syde.
 þer weore chapmen I-chose · þe chaffare to preise ;
 Hose hedde þe hod · schulde haue Amendes.
 þei Risen vp Raply · and Rouneden to-gedere, 176
 And preiseden be peniworþus · and parteden bi hem-
 seluen ;

þer weoren opes an hep · hose þat hit herde.

þei coupe not bi heore concience · a-corde to-gedere,
 Til Robyn þe Ropere · weore Rad forte a-ryse, 180

tinker, Hick the
 ostler, Hogge the
 needle-seller,
 Clarice of Cook's
 lane, the clerk of
 the church,
 Sir Pers of
 Pridye, Pernel of
 Flanders, Daw
 the ditcher, a
 ribbe-player, a
 ratcatcher, and
 many others,
 who all welcomed
 Glutton.

Clement the
 cobbler offers to
 barter his cloak,

and Hick the
 ostler his hood.

Then all rose
 together, and
 chaffered, and
 swore.

Robyn the
 roper is made

161. *hakeney mon*] hakeneman U.
hogge—neldere] hobbe þe neldere H ;
 hogge þe myllere T ; hobbe þe mylner
 U.

162. *Clarisse*] Claris T ; Clares U ;
 Clarice H. *lone*] lane TU. *churche*]
 werkis H.

163. TU omit. H reads, Sire peris
 of pryde, pernel of flaundris.

164. *dissschere*] dykere TU.

165. [A] so in TU. [a] so in TU ;
 V reads, And Ribibor þe R. ; H reads,
 Robyn þe r. a *Rakere*] & a rakiere
 T ; a rakiere H.

166. a] & a H. *dissschere*] ribbere H.

167. TU omit. *Garlesschire*] garle-
 kipe H. *Griffin*] gruffiþ H.

168. *And of*] And HU ; Of T. *an
 hep*] U om.

169. *ȝiue þe*] ȝeue T ; Gaf U. *good
 wille*] glad chiere TU. *honȝel*]
 hansele T ; drinke HU.

170. *þenne*] TU omit.

171. *atte*] at þe THU. *he—hire*]
 nempnide it TU. *sulle*] selle TU.

172. *And*] THU omit. *hutte*]
 hitte TU ; cast H.

173. *bad*] U omits. *bi-syde*] side
 THU.

175. *Hose*] þat who so U. *A-
 mendes*] amendis of þe cloke TU.

176. *þei—vp*] þo risen þei vp T.
Raply] in a rape T ; in rape U.
rouneden] rombeden T.

177. H omits. · and *parteden*]
 apertly TU.

178. *an*] on an U. *hose—herde*]
 þanne þei ne coupe T ; þei couthe not
 ȝit iugge U ; ouer þe ware H.

179. *þei—heore*] Be here T ; þei
 coupe not by H ; Ne by here clene U.

180. *neore*] was THU. *forte arysæ*]
 to arisen TH ; vp to rise U.

umpire, who

And nempned for a noumpere · þat no de-bat neore,
[for he schulde preise þe penyworþes · as hym good
þouȝt].

decided that Hick
should have the
cloak, and
Clement have
the hood and fill
the cup.

¶ þenne Hikke þe Ostiler · hedde þe cloke,
In Couenaunt þat Clement · schulde þe Cuppe fulle,
And habbe hikkis hod þe ostiler. *and hold him wel I-*
seruet ; 185

And he þat repentē Rapest · schulde aysen aftur,
And greten Sir gloten · *with a galun of ale.*

Then came much
laughing and
drinking, till
Glutton had
swallowed more

¶ þer was lauȝwhing *and lotering* · and “let go þe
cuppe ;” 188

[f. 398 a. col. 2.]
than he could
well hold.

Bargeyns *and* Beuerages · bi-gonne to aryse,
And seeten so til Euensong · And songen sum while,
Til Gloten hedde I-gloupet · A Galoun and a gille.
He pissede a potel · In a *pater-noster* while, 192
And Bleuh þe Ronde Ruwet · atte Rugge-bones ende,
þat alle þat herde þe horn · heolden heore neose after,
And weschte þat hit weore I-wipet · *with a wesp of*
Firsen.

He could scarce
stand, and walked
all ways, like a
gleeman's bitch,

¶ He hedde no strengþe to stonde · til he his staf
hedde ; 196
þenne gon he for to go · lyk A gleo-monnes bicche,

181. *nempned*] nempnide hym T.
And—for] þei named hym H. *neore*]
nere T; were HU.

182. *In* H *only*.

184. *clement*] clement þe coupere
T. *schulde—fulle*] schulde felle þe
cuppe T; þe cuppe schulde fille U.

185. *wel*] TU *omit*. H *reads*,
And klement hadde hikkis hood ·
& held hym wel apaid.

186. *And he þat*] And whoso TU;
whoso H. *repentē Rapest*] repentid
hym rapest H; repentist rapere U.
aftur] afore U.

187. *of*] TH *omit*.

188. *lauȝwhing—lotering*] myche
lauȝhing H; lawhyng & lurkyng U;
lauȝinge and louryng TH₂.

[89. *Beuerages*] beuerechis TU.
to aryse] for to arise T; þo to rise H;

to rise U.

190. *Euensong*] mydnyȝt H.

191. *Igloupet*] ygloppid H; y-
gulpid T; y-golped U.

193. *Ruwet*] rewet H; ryuet TU.

194. *herde þe*] herden þat THU.

195. *The readings are*,
And wisshide it hadde be wexid ·
wiþ a wysp of firsen T;
And wyȝschid it hadde be waxed ·
wiþ a wips of ferse H;
And wyȝschide it hadde waxid ·
wiþ a wyspe of fyre (!) U.

196. *til*] er T.

197. *þenne—go*] þen bygan he to
go H; & þan gan he go U. *lyk*] as H.
OBS. In T ll. 197, 198 *are mixed*
up, thus :—

And panne gan he to go sum
tyme asid & sum tyme arere.

Sum tyme asyde · and sum tyme arere,
As hose leip lynes · to [lacche] wiþ Foules.

or a man setting
bird-catching
lines.

¶ Whon he drouh to þe dore · þen dimmede his eizen,

He þrompelde atte þrexwolde · and þreuh to þe grounde.

He stumbled at
the threshold,
when Clement
caught him and
carried him,

[Clement þe coblere · cauȝte glotoun by þe mydle, 202

And for to lyfte hym aloft · leide hym on his knees ;

And glotoun was a gret cherl · and grym in þe lyftyngre,

And cowede vp a cawdel · in clementis lappe, 205

for which service
he was ill repaid.

þat þe hungriest hound · of hertforde schire

Ne durst lape of þat laueyne · so vnloveli it smakith].

þat with al þe wo of þis world · his wyf and his

wenche

208

Beeren him hom to his bed · and brouhten him þer-
Inne.

His wife put him
to bed, and he
slept all Saturday
and Sunday.

And after al þis surfet · an Accesse he hedde,

þat he slepte Seturday and Sonenday · til sonne wente
to reste.

¶ þenne he wakede of his wynk · and wypede his
eizen ; 212

Then he woke
up, rubbed his
eyes, and asked
where the cup
was,

þe furste word þat he spac [was] · “ wher is þe Cuppe?”

His wyf warnede him þo · of wikkednesse and of sinne.

þenne was he a-schomed, þat schrewe · and schraped
his eren,

but soon feels
ashamed.

And gon to grede grimliche · and gret deel to make

For his wikkede lyf · þat he I-liued hedde. 217

198. *asyde*] auant H.

199. *leip*] leide TU. [*lacche*] *So*
in TU; VH *have the mis-reading*
cacche. wiþ Foules] wiþ larkes T;
wiþ briddis H; wilde foules U.

201. *He—atte*] He stumblide on þe
TU; he stumblid to þe H. *þrexwolde*]
þresshewold T; þreschfold H; throsch-
fold U. *þreuh*] fel TH; stey U.
grounde] erpe TU.

202—207. *In U only.*

208. *þat*] U *omits.* *þis*] þe TH.

209. *hom*] TU *omit.*

210. *accesse*] axesse TH; accidie U.

211. *wente*] ȝede TU.

212. *he—wynk*] wakide he of his
wynkyngre THU.

213. *word*] word was H. *spac*]
spak was T; spac, what U. [*was*
TH] V *omits.* *cuppe*] bolle TU.

214. *warnede—þo*] blamide hym
þaune THU. *þ of*] of H; & TU.

215. *he—schrewe*] þat schrewe as-
shamide THU. *schraped*] robbed H.

216. *gon—grimliche*] gan grete
grymly T; gan to grete grymly U;
bygan to be sory H. *to make*] made
TU.

217. *his*] þe HU. *wikkede*] liþer
TU.

"I vow," said he,
"henceforth to
observe
abstinence."

"For hungur oper for Furst · I make myn A-vou,
Schal neuer [fysch] on Frydai · defyen in my
mawe,

Er Abstinence myn Aunte · haue I-ziue me leue ; 220
And zit Ichaue I-hated hire · al my lyf tyme."

VII. SLOTH.
Sloth falls down
swooning, but
vigilate wakes
him,

¶ Sleupe for serwe · fel doun I-swowene

Til *vigilate* þe veil · fette water at his eizen,

And flatte on his face · and faste on him crigede, 224

and bids him
repent.

And seide, "war þe for wonhope · þat Wol þe bi-traye.

¶ 'Icham sori for my sunnes' · sei to þi-seluen,

And bet þi-self on þe Breste · and bidde god of grace,

For nis no gult her so gret · his Merci nis wel more."

Then Sloth sat
up and sighed,

¶ þenne sat sleupe vp · and sikede sore, 229

And made a-vou bi-fore god · for his foule sleupe ;

and vowed he
would always go
to church early
and regularly,

"Schal no sonenday þis seuen 3er · (bote seknesse hit
make),

þat I ne schal do me ar day · to þe d[e]lore church, 232

And here Matins and Masse · as I a Monk were.

¶ Schal non ale after mete · holde me þennes,

Til ichaue Euensong herd · I beo-hote to þe Rode.

218. *The readings are,*

And auowide to faste · for any
hungir or þrist T ;

þo to fast he made a uow · for
hunger or for þurst H ;

And auowed to faste · for hungir
or for þriste U.

219. V *omits* fysch ; *but it is in*
HTU. *After Frydai H inserts* quod
he. *mame*] wombe T.

220. *Er—auunte*] er into tyme þat
abstinence H.

221. *I-hated hire*] hire hatid H.

222. *Sleupe*] þo sleupe H. *Isnowene*]
a swowe TH ; aswoune U.

223. *þe veil*] þer while T ; U *omits*.
fette] wol fecche U. *at*] to TU.

OBS. H *makes two lines of this,*
thus :—

til he woke & wept · water wip
his iȝen,

& *vigilate* þe wakere · warned
him þo.

224. *And flatte*] heo flat H ; And
flattide it T.

225. *war þe for*] þat H. *þat—þe*]
wile þe T ; wolde hym H ; he wil þe U.

226. U *omits this line*.

227. *þe*] þy H. *god*] hym TU.

228. U *omits*. *For*] þer H. *her*]
H *omits*. *his*] þat H. *his—more*]

þat his goodnesse nis more T.

229. *sikede sore*] seide to hym siluen
H ; seynide hym faste TU.

230. *bi-fore*] tofore T ; to H ; to
verrey U. *foule*] wicked H.

231. *þis*] be þis TU. *3er*] U *omits*.

232. *do me ar*] euery H. *to—deore*]
to the dere T ; rise erly to H ; to þe
parische U.

233. *Matins—Masse*] masse &
matynes TH. *as—Monk*] a monk as I
H.

234. *non ale*] no riot H.

235. *beohote to*] behote TU ; swere
by H.

- And ȝit I-chulle ȝelden aȝeyn · ȝif I so muche haue,
 Al þat I wikkedliche won · seȝþe I wit hade. 237 attend evensong,
and make
amenda.
- ¶ And þauh my lyfode lakke · letten I nulle
 þat vche mon schal habben his · er ich henne wende :
 And *with* þe Residue *and* þe remenaunt · (bi þe Rode
 of Chester !) 240
- I schal seche seynt Treuþe · er I seo Rome !"
- ¶ Robert ȝe Robbour · on *Reddite* he lokede,
 And for þer nas not *Wher-with* · he wepte ful sore.
 But ȝit þe sunfol schrewe · seide to him-seluen : 244 Robert the robber
thought to make
restitution, and
prayed to Christ,
saying,
- "Crist, þat vppon Caluarie · on þe Cros dizedest,
 þo Dismas my broþer · bi-souȝte þe of grace,
 And heddest Merci of þat mon · for *Memento* sake,
 þi wille worþ vppon me · as Ich haue wel deseruet
 To haue helle for euere · ȝif þat hope neore. 249 thy will be done
upon me; have
mercy upon me!"
- So rewe on me, Robert · þat no Red haue,
 Ne neuere weene to wynne · for Craft þat I knowe.
 Bote for þi muchel Merci · mitigacion I be-seche ; 252
 Dampne me not on domes day · for I dude so ille."
- ¶ Ak what fel of þis Feloun · I con not feire schewe,
 But wel Ich wot he wepte faste · watur *with* his eizzen,
 And knouhlechede his gult · to Crist ȝit eft-sones, 256 What became of
him I know not;
yet he wept sore,

236. *Ichulle ȝelden*] wile I ȝelde
 T; y wold ȝelde H; y wol ȝelde U.

237. *Al*] U *omits.*

238. *And þauh*] þeiȝ T. *my—
lakke*] lyfode me faile U. *nulle*] ne
 wolle U.

239. *vche*] euery HU; iche A T.

241. *seynt*] TU *omit.* *seo*] seke T;
 se H; see U.

242. *on—he*] rufulliche H. *he*]
 TU *omit.*

243. *And—wherwith*] for þat he
 was wicked H. *ful*] swiþe THU.

244. *But ȝit*] And ȝet TU; But H.

245. *vppon*] on THU. *on*] vpon
 TH. *cros*] rode T. *dizedest*] deide
 HU.

246. *þe*] hym U.

247. *And*] And þou TU; as þou

H. *of*] on THU. *memento*] memen-
 to-is TH.

248. *worþ*] werche TU. *as*] for H.
wel] U *omits.*

250. *me*] þis TU. *no Red haue*]
 red non ne hauþ T; no reed ne haue
 H; reed non haueþ U.

251. *weene*] wenþ TU. *for—
knowe*] wiþ craft þat he knowþ TU.

252. *muchel*] grete U. H *reads,*
 bote for þi mytigacion · mercy y
 by-seche.

253, 254. H *omits these lines.*

253. *on*] at TU. *for*] for þat TU.

254. *fel*] befel TU.

255. *But*] THU *omit.* *faste*] H
omits.

256. *to—ȝit*] þerto H; ȝit U.

and vowed
penitence.

þat *Penitencia* is [pike · he] schulde polissche newe,
And lepe with him ouerlond · al his lyf tyme,
For he haþ leizen bi *latro* · lucifers brother.

Then a thousand
men thronged
together,
weeping and
wailing, that they
might have
grace to find St
Truth.

¶ A þousent of Men þo · þrongen to-geders, 260
Weopyng and weylyng · for heore wikkede dedes,
Criþinge vpward to Crist · and to his clene moder
To haue grace to seche seint treuþe · god lene þei so
mote !

257. V *reads*, þat *Penitencia* is
prest · schulde polissche him newe.

But this is probably wrong; cf.

þat penitencia his pike · he schulde
pulsche newe T;

þat penaunce his piked staf ·
schulde be polischid al new
H;

þat penitencia his pyke · schulde
pulsche newe U.

258. *leep*] go H.

259. *haþ leizen*] hadde leiþe TU;

hadde leyn H. *brother*] hyne T;
Aunte U.

260. A] And T. *of—þo*] of men
T; men H; men & mo þo U. *þrongen*]
þe wronge (!) T.

261. *weylyng*] wringing H. *heore—
dedes*] here mysdedis H.

262. *Criþinge*] Criede T; Cryden
U. *clene*] dere T.

263. *seint*] THU omit. *god—mote*]
god lene þat hy moten T; so god lene
þat þei mote U.

PASSUS VI.

[*Passus Sextus de visione, vt prius.*]

[N]ow riden þis folk · & walken on fote
to seche þat saint · in selcoupe londis].

They all set out
on a pilgrimage
to find Truth;

B[O]te þer were fewe men so wys · þat coupe þe wei
þider,

but no one knows
the way.

B[O]te bustelyng forþ as bestes · ouer valeyes *and* hulles,
[for while þei wente here owen wille · þei wente alle
amys].

5

Til [hit] was late *and* longe · þat þei a Leod metten,
Apparayled as a Palmere · In pilgrimes wedes.

At last they met
a Palmer in
pilgrim's weeds,

He bar a bordun I-bounde · wiþ a brod lyste,

8

In A wepe-bondes wyse · I-wripen aboute.

a staff in his
hand, a bag and a
bowl by his side,

A Bagge and a Bolle · he bar bi his syde ;

An hundred of ampolles · on his hat setten,

Signes of Synay · and Schelles of Galys ;

12

Moni Cros on his cloke · and keizes of Rome,

ampolles in his
hat, and marked
with crosses and
keys on his cloak.

And þe vernicle bi-fore · for men schulde him knowe,

*Title from T; also called Passus
Sextus in HUD.*

1, 2. *These two lines are in H only.*

3. *were*] was T. *men*] U *omits.*
þat—þider] þat þei þider coupe T; þe
wey þider coude U; þat þe wey
coupen H.

4. *bustelyng*] blustrid T; blustren
U; bolstride H. *forþ as*] as blynd H.
and] or U.

5. *In H only.*

6. (*hit*) *was*] *So in H; TU omit;*
V *omits hit. leod*] lede TU; man H.

7. *Palmere*] paynym TU. *wedes*]
wyse THU.

8. He bar a burdoun in his hond ·
bounde wiþ a lyste H.

9. U *omits. wepebondes*] wode-
byndes H; way wendis T. *Iwripen*]
he bond hym T.

11. *setten*] seten THU.

OBS. *In this l. H₂ has apples (!)*
for ampolles.

13. *Moni cros on*] And many crouch
in T; & many crosses on H; And
many a cros on U.

14. *bifore*] to-fore H; hym by-
forn U. *hym knowe*] y-knowe H;
knowe T

[fol. 398 b. col. 1.] And seo be his signes · whom he souht hedde.

They asked him ¶ þis Folk fraynede him feire · from whenne þat he
whence he came; coome ? 6

and he said, From "From Synay," he seide, · "and from the Sepulcre ;
Sinai, the From Bethleem and Babiloyne · I haue ben in boþe,
sepulchre, In Ynde and in Assye · and in mony oþer places.
Bethlehem, and 3e mouwe seo be my Signes · þat sitteþ on myn hat, 20
Babylon. þat I haue walked ful wyde · In weete and in druye,
And souht goode seyntes · for my soule hele."

"Knowest thou ¶ "Knowest þou ouht A Corseynt · Men calleþ Seynt
a saint named Treupe ?
Truth ; where dwells he ?"

Const þou wissen vs þe wey · wher þat he dwelleþ ?" 24

He answers that "Nay, so God glade me !" · seide þe gome þenne,
he cannot. "Sauh I neuere Palmere · with pyk ne with
schrippe

Such a seint seche · bote now in þis place."

Enter PERS THE "Peter !" quod a Plouȝ-Mon · and putte forþ his hed,
PLOUHMON. "I knowe him as kuyndeliche · as Clerk dop his bokes ;
"Peter !" quoth Clene Conscience and wit · [kende] me to his place, 30
he, "I know him And dude enseure me seþþe · to serue him for euere.
well. ¶ Boþe to sowen and to setten · while I swynke mihte,
Conscience and Common Sense I haue ben his felawe · þis fiftene wynter ; 33
told me where he I have sown his
lives. seed, carried his

I have sown his seed, carried his Boþe I-sowed his seed · and suwed his beestes,

16. *Expanded in U into two lines :*
þis folk frayneth him faire · for
hym þat hym made,

Fro whennes þat he comþ · &
whiderward he schulde.
from whenne] whenis T.

18. at bedlem & at babilon · haue
y ben also H. *From—Babiloyne*]
At bedlem (bethlem U) at babiloyne
TU.

19. *In—Assye* In Armonyne, in
Alisaundre THU. and] TU om.

21. *ful*] wel T ; U omits.

23. *ouht—corseynt*] ouȝt a cor-
seint, quod þei TU ; a seint, quod þei
H. *Men—seynt*] þat men callen
THU.

24. *wissen*] teche H. *he*] wy T.
dwelleþ] walkeþ H.

25. *God—me*] god mote me helpe
T ; god me helpe H ; me god helpe U.
gome] man T ; pilgrym H.

26. *Sauh I*] I sauȝ TH. *pyk—*
schrippe] scrip ne wiþ pyk H.

27. *Such—seche*] Axen aftir hym
TU ; aske after seint treupe H. *bote*]
er T ; eer þan U.

30. *Clene*] kynde H. and wit] H
omits. [*kende*] So in TU ; VH read
tauȝte. to] riȝt to H.

31. *enseure—seþþe*] me to sure hym
TU ; me assure H.

32. *to—setten*] sowe his seed T ;
now and siþe U.

33. *felawe*] folowere TU ; holders
H. *þis fiftene*] al þis fourty TU.

34. *suwed*] kepid U ; folewid H.

And eke I-kept his Corn · I-caried hit to house,
I-dyket and I-doluen · I-don what he hihte, 36

corn, and

With-Innen and withouten · I-wayted his profyt;
þer nis no laborer in þis leod · þat he loueþ more,
For þauh I Sigge hit my-self · I serue him to paye.

everywhere
watched his
profit; and I
please him well.

¶ I haue myn hure of him wel · and operwhile more;
He is þe presteste payere · þat pore men habbeþ; 41
He with-halt non hyne his huire · þat he hit nap at
euen.

He pays me well."

He is as louh as A lomb · louelich of speche,
And zif 3e wolleþ I-wite · wher þat he dwelleþ, 44
I wol wissen ow þe wey · hom to his place."

"YE, leue pers," quod þis palmers · and profreden him
huire.

The pilgrims then
offer Piers money,
which he refuses.

"Nai, bi þe peril of my soule," quod pers · and bigon
to swere,

"I nolde fonge a ferping · for seynt Thomas schrine!
Treupe wolde loue me þe lasse · a gret while after! 49

¶ Bote 3e þat wendeþ to him · þis is þe wei þider:
3e mote go þorw mekenesse · bope Mon and wyf,
Til 3e come in-to Conciencie · þat crist knowe þe soþe

But he tells them
to go through
Meekness, till
they come to
Conciencie.

35. *eke*] TH omit. *I-caried*] &
cariede THU.

36. I haue dichid & doluen · & do
what he bad H. *Idon*] and do THU.

37. *I-wayted*] waytide T; to
wayten U.

38. *nis*] is H. *laborer*] labourer H.
þis leod] his lordshipe TU; lordschip
H. *he loueþ more*] he louiþ betere
T; hym likeþ betere U.

39. *paye*] plesse U.

40. *I*] And T. *wel*] TH omit.

41. *presteste*] rediest H. *habbeþ*]
known TU; knowiþ H.

42. *with-halt*] ne halt TU. *hit nap*]
ne hap it TU. H *reads*, he with-holdiþ
no mannys huyre · he paieþ hem at
euen.

43. *louelich*] & loueliche TU.

44. *And zif*] zif þat H. *3e—I-*
wite] þat 3e wille wite U. *he*] wy T.

45. I shal wisse 3ow wel · þe riȝt
way to his place T;

I shal teche 3ou ful riȝt · home
to his house H;

I schal wisse 3ow þe wey · right
to his place U.

46. *þis palmers*] þe pilgrimes THU.

47. *Nai*] H om. *pers*] he H.
bigon to] gan to T; gan for to U;
fast he hide H.

48. *fonge*] take H.

49. *Treupe*] For treupe TU. *lasse*]
wers THU. *a—after*] a longe time
astir TU; a gret while here after H.

50. *wendeþ—him*] wilneþ to wende
TU; wole to hym wende H.

51. *mon—wyf*] men & wyues TU.
OBS. 52—Pass. VII. l. 2. MS. H has
here lost a folio; the rest of the
Passus is collated with D.

52. *knowe*] wyte TUD.

þat 3e loueþ him leuere · þen þe lyf in oure hertes, 53
 And þenne oure neihobors next · In none wyse apeire
 Oþerweys þen þou woldest · men wrouzten to þi-seluen.

"Next (says he)
 cross the brook
 called Be-buxom-
 of-speech by the
 ford called
 Honour-your-
 fathers.

¶ So Bouweþ forþ bi a brok · beo-boxum-of-speche,
 [Forþ til 3e fynde a forde · 3our-fadres-honoureth]; 57
 Wadeþ in þat water · wasscheþ ow wel þere,
 And 3e schul lepe þe lihtloker · al oure lyf tyme.

¶ Sone schaltou þenne I-seo · swere-not-but-þou-haue
 neode- 60

Pass by Swear-
 not-in-vain and
 the croft called
 Covet-not;

And-nomeliche-In-Idel · þe-nome-of-God-Almihti.
 ¶ þenne schul 3e come bi a Croft · but cum 3e not þer-
 Inne ;

þe Croft hette coueyte-not · Mennes-catel-ne-heore-
 wyues-

Ne-non-of-heore-seruauns · þat-nuyzen-hem-mihte ; 64
 Loke þou breke no Bouz þere · but 3if hit beo þin owne.

also by the stocks
 named Slay-not
 and Steal-not.

¶ Twei stokkes þer stondeþ · but stunt þou not þere,
 þei hetten, Sle-not, ne-stel-not · stryk forþ bi hem
 boþe ;

Lef hem on þi luft half · loke hem not aftur, 68
 And hold wel pin haly-day · euere til euen.

Turn aside from
 the brook Bear-
 no-false-witness,

¶ þenne schaltou Blenchen at a brok · ber-no-fals-
 witenesse,

54. *apeire*] *apeirip* T; to *apeire*
 UD.

56. *So bouweþ*] And so *bouȝ* T;
 And so *boweþ* U; And so *bowe* D.
brok] *banke* T.

57. *From* U; also in TD. *Forþ*
til] For to T; For D.

58. *Wadeþ*] *Wades* U. *wassheþ*—
þere] & *wassche* 3ou *þerynne* U.

59. *lihtloker*] *liȝtliere* T.

60. *Sone—Iseo*] So shalt þou se
 TD; So schul 3e se U. þou *haue*] it
 be for TUD. þe] U om.

61. *In Idel*] an *ydel* T; on *ydel*
 D; on þe *ydel* U. þe *nome*] name U

62. *schul 3e*] shalt þou TD. *but*—
 3e] ac come þou T; but come D;

cometh U.

63. *þe*] þat T. *hette*] *hattip* T;
hatte U; *hiȝte* D.

64. *nuyzen*] *noȝe* T; *noye* UD.

65. *Bouȝ*] *bowis* TUD. *3if hit*] it
 TD; þei U. *þin*] 3our U.

66. *stunt þou*] *stynte þou* TD;
stynte 3e U.

67. *heten—not*] *hote stele nouȝt*
ne sle nouȝt TUD. *stryk—hem*] but
 strike forþ by UT.

68. *þi*] þe U. *luft*] left TUD. *loke*—
aftur] & loke nouȝt þere-aftir TUD.

69. U *omits. euer til*] *heȝ til þe* T;
eyliche to D.

70. *blenchen at*] see *blenche* U.
brok] *bourne* T; *bak* U; *berwe* D.

He is frettet *with-Innen* with Floreyns · and opes wel
monye ;

Loke þou plokke no plonte þer · for peril of þi soule.

¶ þenne schaltou [se] sei-soþ- · so-hit-beo-to-done-

and then shall ye
see Say-sooth.

And-loke-þat-pou-lyze-not- · for-no-monnes-bidyng. 74

þenne schaltou come to a Court · Cleer as þe Sonne,
þe Mot is of Merci · þe maner al abouten, 76

So shall ye come
to a court, with
walls of Wit, and
battlements of
Christendom,

And alle þe walles beþ of wit · to holde wil þeroute ;

þe Carnels beþ of Cristendam · þe kuynde to saue,

Brutaget *with* þe bileue · wher-þorw we moten beo
sauet.

with houses that
are roofed with
Love-as-brethren.

Alle þe houses beoþ I-hulet · Halles and Chaumbres,

Wip no led bote *with* loue · as-Breþeren-of-o-wombe.

¶ þe Tour þer treuþe is Inne · I-set Is aboue þe sonne,

There is Truth's
tower, set aboue
the sun.

He may do *with* þe day-sterre · what him deore lykeþ ;

Deth dar not do · þing þat he defendeþ. 84

¶ Grace hette þe zate-ward · A good mon forsoþe,

Grace is the gate-
keeper, and his
man is called
Amend-thou, to
whom give a
token.

His Mon hette a-Mende-pou · for mony men him knoweþ ;

Tel him þis tokene · for treuþe wot þe soþe :

‘I performede þe penaunce · þat þe prest me en-Ioyneþ ;

¶ I am sori for my sunnes · and so schal I euere 89

Whon I þenke þer-on · þauþ I weore a pope.’

71. *frettet withinnen*] *frettid* in T; *frethid* yn U; *fryþed* in D. *with floreyns*] white floures (!) D. *opes wel*] *opere flouris* TD; *opere feez* U.

72. *Loke*] And *loke* TD. *plonte*] *plantis* TUD.

73. *þenne*] And *þanne* TD. [*se*] in UD only, yet required. *sei*] D omits. *so hit*] V has *so þat hit*; but *þat* is best omitted, as in TUD.

74. *And loke*] *loke* TD.

75. *cleer*] as *clere* U; as *chere* D.

76. *mot*] *moot* U; *mote* D.

77. *wil*] *wel* U.

78. *carnels*] *kirnelis* TU; *cornels* D. *þe*] *þat* TD.

79. *Brutaget*] And *boterasid* TD; And *briteschid* U. *þe*] TUD om. *wherþorw—beo*] *oper þou worst not* T; or *elles þou best noght* U; so *elles*

þou worst nougt D.

80. *þe*] U om. *Ihulet*] *helid* TUD. *halles*] *halle* U.

81. *with loue*] *loue & lougnesse* TD; al wip *loue* U.

82. *is inne*] is *hymselfe* TD; *himselfe* is U. *Iset—aboue*] is vp to TUD.

83. *him deore*] *hym good* U; *þat hym* D.

84. *not—þing*, do no *þing* D.

85. *zateward*] *porter* TD; *gateward* U.

86. *amende þou*] *amende þow* TU; *amendes* D. *him*] *he* T.

87. *for*] TUD om.

88. *þe—þat*] D om. *þat*] T om.

89. *I*] And TD; And *y* U.

90. *þenke þeron*] *þeron þenke* U.

Ask Ameri-d-thou
to pray his master
to open the
wicket-gate of
Paradise.

[f. 398 b. col. 2.]

Take heed that ye
love Truth, lest
ye be driven out,

and the door be
closed and locked
against you

But there are also
seven sisters
there at the gates,

called Abstinence,
Humility,
Charity, Chastity,

Bidde a-Mende [-þou] Meken him · to his Mayster ones,
To wynne vp þe wicket-ȝat · þat þe wey schutte, 92
þo þat Adam and Eue · eeten heore bone;

For he hæp þe keye of þe cliket · þauȝ þe kyng slepe.

¶ And ȝif grace þe graunte · to gon in in þis wyse,
þou schalt seo treuþe him-self · sitten in þin herte. 96

¶ þenne loke þat þou loue him wel · and his lawe holde;
Bote beo wel I-war of wrappe · [þat wykkide] Schrewe,
For he hæp Envy to him · þat [in þyn herte sitteþ];

And puiteþ forþ pruide · to preisen þi-seluen. 100

¶ þe boldnesse of þi benfes · blendeþ þin eizen,
And so worþestou I-driuen out · and þe dore I-closet,
I-keiȝet and I-kliketed · to [kepe] þe þer-oute;
Hapliche, an Hundred ȝer · er þou eft entre. 104

¶ þus maihtou leosen his loue · to leten wel bi þi-seluen,
Bote gete hit aȝeyn bi grace · and bi no ȝift elles.

A k þer beoþ seuen sustren · þat seruen treuþe euere,
And ben porters at posternes · þat to þe place longen.
þat on hette Abstinence · And Humilitie a-noþer, 109
Charite And Chastite · beoþ tweyne ful Choyse Maidenes,

91. *amende þou*] See l. 86; *amende*
ȝow TUD; *amendis* D; *a-Mende* V.
ones] *Begins* l. 92 in TUD.

92. *wynne vp*] *weue* out TD. *wiket-*
ȝat] *wyket* TUD. *þe—schutte*] *he*
with *shette* TD; *þe wight schetteþ* U.

93. *þo þat*] *þo* TUD. *bone*] *bane*
TUD.

94. *keye of*] *keiȝes* & TUD.

95. *þe graunte*] *graunte* þe TUD.
in in] *in* on U; *in* TD.

96. *sitten*] *wel sitte* T; *wil sette* D.

97. *þenne—wel*] And *lere* þe for to
loue TUD.

98. *Bote—wrappe*] *Ac* be war
þanne of *wraþe* T; *Ac* be war of
wretthe noght U; *Ac* be waar þanne
wraþe nouȝt D. [þat *wykkide* TUD]
for he is a V.

99. [in *þyn herte sitteþ*] *So* in
TUD; *sitteþ* in *þyn herte* V.

100. *puiteþ forþ*] *pokiþ* þe for TD;
lokiþ for U.

101. *þi benfes*] *þi bien fait* T; *þat*
ben feet U; *þy benfet* D. *blendeþ—*
eizen] *makip* þe *blynd þanne* TUD.

102. *worþestou*] *worst þou* TUD.
out] *out* as *dew* TUD.

103. [kepe] TD; *holden* V; *holde*
U.

104. *Hapliche*] *Happily* TUD. *ȝer*]
wynter TUD.

105. *maihtou*] *miȝt þou* TUD.

106. *Bote*] And TUD. *bi*] *þoruȝ*
T; *þurw* U; with D; (*in both places*).
ȝift] *þing* D.

107. *sustren*] *doutres* U. *seruen*]
T *om.* (*by mistake*).

108. *at posternes*] *to* þe *posternis*
T; *at* þe *posterne* U; *of* þe *posternes* D.

109. *þat on*] *þe ton* U. *and*] U *om.*
humilitie] *meknesse* TD. *anoper*] a
noþer T; *an oper* U; *þat oper* D.

110. *Charite—Chastite*] *Chastite*
and *charite* U. *tweyne—choyse*] *hire*
chief TUD. *maidenes*] U *om.*

Pacience and Pees · Muche peple helpen,

Largesse þe ladi · ledeþ in ful monye. 112

¶ Bote hose is sib to þis sustren · so me god helpe !

Is wonderliche wel-comen · and feire vnderfonge.

And bote 3e ben sibbe · to summe of þeos seuene,

Hit is ful hard, bi myn hed ! · eny of ow alle 116

To gete in-goynge at þat 3at · bote grace beo þe more."

¶ "Bi Crist," quap a Cutte-pors · "I haue no kun þere !"

"No," quap an Apeward · "for nout þat I knowe !"

"I-wis," quap a waferer · "wust I þis for soþe, 120

Schulde I neuere forþere a fote · for no freres prechinge."

¶ "3us," quap pers þe plouz-mon · and prechede hire
to goode,

"Merci is a Mayden þer · and hap miht ouer hem alle ;

Heo is sib to alle synful men · an hire sone also ; 124

And þorw þe help of hem two · (hope þou non oþer),

þou mai3t gete grace þer · so þat þou [go] bi-tyme."

Patience, Peace
and Bounty.

Without their
aid it is hard to
gain entrance at
that gate."

The cut-purse,
the ape-ward, and
wafer-maker
declare they have
no kindred there :

but Piers tells
them Mercy
dwells there also,
who is of kin to
all sinful men.

111. *U omits. multe peple*] mekil
folke þei T ; many folk þei D.

112. *Largesse*] Largite U. þe] þat
UD. *ledeþ*] letith U ; let TD. *ful*
wel TUD.

113. *hose*] who so T ; ho so D ;
sche U. *þis*] þe U.

114. *Is*] He is TUD. *wel-comen*] wel-
come T ; wolcome D ; vnwolcome
(!) U. *feire*] vnfair (!) U.

115. *And—3e*] But 3if 3e T ; But 3e
D ; But if he U.

116. *Hit—hed*] He is wel hard to
ben had D. *ful*] wel TUD.

117. *To—3at*] Gete ingate at eny
U. *in-goynge*] ingange TD. *at þat*
at any T ; atte D.

118. *a*] þe D. *haue*] ne haue T.
kun] kyn TUD.

119. *No*] Ne I TUD. *for nout*] be
au3t TUD.

120. *Iwis*] Wyte god TUD. *þis for*] þat
for TD ; þat þe U.

121. *neuere*] no D.

122. *3us*] 3is TU ; þus D. *prechede*
hire] pukide hym T ; pokid hym U ;
poked hem D.

123. *is*] hap TD ; hadde U. *þer*] T
om. *and hap*] hap TD ; þat U.

124. *Heo*] And she TUD. *men*] TUD
om. *an*] and UTD.

125. *two*] TD om.

126. *þer*] TU om. *þat*] TUD om.
[go TUD] come V.

PASSUS VII.

[*Passus septimus de visione, utprius.*]

The pilgrims say
that they need
a guide;

“**p**Is weore a wikked wei · bote hose hedde a gyde,
þat mihte folwen us vch a fote · forte þat we come
þere.”

Piers says he will
guide them, when
he has ploughed
his half-acre.

Quaþ perkyn þe plouzmon · “bi pèter þe Apostel,
I haue an half Aker to herie · bi þe heize weye ; 4
Weore he wel I-Eried · þenne wiþ ou wolde I Wende,
And wissen ou þe rihte weye · til 3e founden treuþe.”

“That were long
to wait,” said a
lady; “and what
shall we women
do meanwhile?”

¶ “þat weore a long lettyngne” · quaþ a ladi in a skleir,
“What schul we wimmen · worche þe while?” 8
“Summe schul souwe sakkas · for schedyng of Whete,

Piers tells them
to sew, to spin,
and to clothe the
naked;

And 3e wyues þat habbeþ wolle · worcheþ hit faste,
[Spynneth it spedily · spareþ noght 3our fyngres],
Bote 3if hit beo haly day · or elles holy euen. 12
Lokeþ forþ or Linnene · And labereþ þer-on faste.
þe Neodi and þe Nakede · nym 3eeme hou þei liggen,

*Title from T; also called P. Septimus
in UD.*

2. *vch a*] *iche T; ech U. forte—
come*] til þat we were T; til we were
U.

OBS. *Collation with H here recom-
mences.*

3. *peter*] *seint peter H; seint poule
TU.*

4. *herie*] *ere H; erie U; ern T.
bi*] *by-side H.*

5. Hadde y herd þat halfe akir · so
me god helpe T;
hadde y erid þat · þen wolde y
wiþ 3ou wende H;
Hadde erylde myn halue acre · I
schul brynge 3ou þere U.

6. U *omits. wissen ou*] *teche 3ow*

H. *founden treuþe*] *come þere H. T
reads, I wolde wende wiþ 3ow · til 3e
were þere.*

7. *þat*] *þis TU. in a skleir*] *in a
sleire TU; wiþ a sleire H.*

8. *schul*] *schulde T.*

9. *souwe sakkas*] *sewe þe saks TU.
of*] *of þe THU.*

10. *3e*] *TU om. rolle*] *wollene T.
worcheþ—faste*] *wurche it 3e schulle U.*

11. *From U; also in TH.*

12. *or elles*] *oper T.*

13. *or*] *3oure THU.*

14. *þe Neodi*] *þer neddy ben U. þe]
U om. nym 3eeme*] *nymeþ hed T;
nym hede U; takip kepe H. H trans-
poses neodi and nakede.*

And cast on hem cloþes for colde · for so wolde treuþe ;
 For I schal lene hem lyflode · But ȝif þe lond fayle, 16
 As longe as I liue · for vr lordes loue of heuene.

¶ And ȝe, loueli Ladies · with oure longe Fyngres,
 þat habbeþ selk, and sendel · souweþ, whon tyme is,
 Chesybles for Chapeleyns · and Churches to honoure ;
 And alle maner of Men · þat bi Mete liuen, 21
 Helpeþ him worche wihtliche · þat winneþ oure fode."

to sew chasubles,
 and to help the
 poor labourers.

"**B**I Crist," quap a kنيht þo · "þou [kennest] vs þe
 beste !

A knight declares
 he will help Piers
 to labour.

Saue o tyme trewely · þus tauht was I neuere ! 24
 Bote [kenne] me," quod þe kنيht · "and I-chul conne
 erie ;

[I wol helpe þee to labore · whil my lyf lastip.]"

"Bi seint peter," quod Pers · "for þou profrest þe so
 lowe,

Piers says he will
 work for both, if
 the knight will
 guard the church
 from wasters,

I schal swynken and sweten · and sowen for us boþe,
 And eke labre for þi loue · al my lyf tyme, 29
 In Couenaunt þat þou kepe · Holi chirche and my-seluen
 From wastors and Wikkede men · þat Wolden vs
 destruyen.

And go þou hunte hardily · to Hares and to Foxes, 32

and hunt hares
 and foxes, and

15. *And*] THU *om.* *on*] TU *om.*
wolde] wile T; wole HU.

16. *lene*] fynde H.

17. *vr*] our U; þe T. *loue*] U *om.*

18. *oure longe*] ȝour louely TU.

19. *souweþ*] sewip it TU.

20. *Chesybles*] chesiples H. *Chapeleyns*] chapellis TU; churchis H.
and] T *om.* *Churches*] chapels H.

21. *of*] H *om.* *bi*] by þe HTU.

22. *him*] hem TU. *worche*] forþ
 H. *oure*] ȝoure THU.

23. *þo*] U *om.* [*kennest* HU]
 techest V; techist T; *the allit. re-*
quires kennest.

24. *Saue—tyme*] but o tyme H;
 Ac on þe tem TU. þus] so H; TU *om.*

25. H *omits.* [*kenne* TU] tech. V;
ses l. 23. *Ichul—erie*] I wile lerne to

eren T; y wol lere to eryl U.

26. *From* H; *in* H *only*; *perhaps*
redundant; *see* l. 29.

27. *peter*] poule TU. *Pers*] perkyen
 THU.

28. *swynken—sweten*] swete and
 swynke U.

29. *eke*] U *om.* *labre*] labore H;
 laboure T; labouren U. *Spelt* labore
in l. 117; *but see* U 221, 259.

30. *kepe*] kepe wel U. *and my-*
seluen] right And me (*the two last*
words in next line) U; And myself
(in next line) T.

31. *wastors*] watris (*sic*) U. *and—*
men] T *om.* *vs*] me TU.

32. *þou*] THU *om.* *to—Foxes*] þe
 hare & þe fox TU.

kill the small
birds with
falcons.

The knight gladly
consents.

Piers further bids
him to harm no
tenant, to take no
gifts from the
poor,

to injure no
labourer, to be
true of tongue,

and to avoid
ribalds.

[f. 399 a. col. 1.]
The knight again
assents.

To Beores and to Bockes · þat brekeþ menne hegges,
And fecche þe hom Faucuns · þe Foules to quelle ;
For þei comen in-to my croft · And Croppen my Whete.

¶ Ful Curteisliche þe kniht · conseiued þese wordes ;
“ Be my pouwer, pers · I plihte þe my troupe 37
To folfulle þe Foreward · while þat I may stonde ! ”

¶ “ But ȝit O poynt,” quod pers · “ I preye þe no more ;
Loke þou teone no tenaunt · bote treupe wol assente :
And ȝif pore men profreþ ou · presentes or ȝiftes, 41
Takeþ hem not, in auenture · ȝe mouwen hem not de-
seruen ;

For þou schalt ȝelden hit a-ȝeyn · at one ȝeeres ende,
In a wel perilous place · þat Purgatorie hette. 44
And mis-beode þou not þi bonde-men · þe beter þou
schalt spede,

And þat þi-self be trewe of tonge · and tales þou hate,
Bote hit beo wisdam or wit · þi werkmen to chaste.
Hold not þou with harlotes · here not heore tales, 48
And nomeliche atte Mete · suche Men eschuwe ;
For þei ben þe deueles disours · I do þe [to] vndurstonde.”
¶ “ Ich a-sente, be seint Iem ! ” · seide þe kniht þenne,
“ For to worche bi þi word · while my lyf dureþ.”

33. *To Beores*] to beris H; And þe
boris T; And to brokkys U. *to*
Bockes] þe bukkes T; to bukkes U.
menne] mennys H; myn TU.

34. *þe Foules*] foules U. *quelle*]
kille THU.

35. *þei*] þise TU. *in-to*] to TH.
Croppen] crepen in H.

36. *Ful*] THU om. *conseiued*]
comsed H; compsiþ T. *þese*] his U.

38. *folfulle*] folewe H. *þe*] þis H;
þat U. *þat I*] I T; my lyf H.

39. *But—O*] ȝe, ȝit a H; ȝa, & ȝet
a T; And a U. *pers*] perkyn THU.
no] sire H; TU om.

40. *assente*] Accorde U.

41. *ȝif*] þei T; þeiȝe U. *profreþ*
ou] profre þe TU; presentip þee H.
presentes or] wiþ H.

42. *Takeþ*] Nyme TU. *in auenture*]
an aunter TU. *ȝe mouwen*] þou mowe
TU; þou maist H.

45. *þou*] TU om. *þou schalt*] þou
miȝt HU; shalt þou T.

46. *And—þiself*] And þat þou TU;
& H. *of*] of þy HU. *and*] H om.

47. *beo*] be of TU. *or*] or of TU;
& H. *þi*] H om. *werkmen*] wicked
men H.

48. *not—with*] wiþ none TU. *þou*]
H om. *here*] ne here TU

49. *atte*] at þe HU; at T. *suche*]
for suche T (*badly*). *Men*] men þou
U.

50. *þei ben*] it arn TU; it beþ H.
[*to* THU] V om.

52. *word*] wordis H.

¶ "And I schal A-paraile me," quod perkin · "In pil-
grimes wyse, 53

And wende *with* ou þe rihte wei · til 3e treuþe fynde."

He caste on his cloþes · I-clouted and I-hole,
His Cokeres and his Coffus · for Colde of his nayles,
He heng an Hoper on his Bac · In stude of a Scrippe,
A Busschel of Bred corn · he bringeþ þer-Inne: 58

Piers gets ready
to go, and takes
with him corn to
sow,

"For I wol souwen hit my-self · and seppen *with* ou
wende.

For hose helpeþ me to heren · or eny þing to swynken,
He schal haue, beo vr lord · þe more huyre in heruest,
And make him murie *with* þe Corn · hose hit euer bi-
gruccheþ.

promising that
all who help him
shall have the
more hire in
harvest,

And alle kunnes Craftus men · þat kunne lyuen *with*
treuþe, 63

and that he will
find all their food,

I schal fynden hem heore fode · þat Feiþfuliche lyuen ;

¶ Saue Iacke þe Iogelour · And Ionete of þe stuyues,

except Jack the
jongleur, and
Janet of the
stews, and
Robert the tale-
teller, a worthless
set.

And Robert þe Ribaudour · for his Rousti wordes.

Treuþe tauhte hit me ones · and bad me telle hit forther,
Deleantur de libro · [I ne shulde not dele wiþ hem,] 68

Holi church is holden of hem · no tipes to taken ;

53. *me*] U *om.* *pilgrimes*] pilgrym
T; a *palmerys* H.

54. *wende*] U *om.* *ou—rihte*] 3ow
þe TU; þee on þe H. *3e—fynde*] 3e
fynde treuþe U; we fynde treuþe TH.

55. *I-hole*] hole TU. H *reads*, He
cast on his cloutid cloþis & his olde
cokeris.

56. *His cokeres*] H *om.* (see l. 55).
coffus] coffis also H; cuffis T; cuffes U.

57. *He*] And T. *an*] his THU.
on—bac] at his hals T; on his rugge
H. *stude*] stede THU. *a*] his U.

58. *busschel*] boyschel H. *he*
bringeþ] brouzþe he T; he brouzþe H;
bryng me U.

59. *myself*] my-self, quopþ he H.
with ou] wile I THU.

60. *For hose*] And who-so THU.
heren] eren T; erie HU. *to*] TU *om.*

61. *He*] TU *om.* *huyre*] here T;
mede U. *in*] at U.

62. *with—corn*] þerwith U. *euere*] THU *om.*

63. *kunnes craftus*] manere craftis
H; kyne crafty TU. *with*] in THU.

64. *heore*] THU *om.* *þat*] H *om.*
Feiþfuliche] skilfulliche U. *lyuen*] to
lyuen H.

65. *Ionete*] Ienot H. *of*] at U.
stuyues] styves H; stywes U; stewis
T.

66. *Robert*] Robyn TU.

67. *tauhte hit*] tolde THU. *me*]
me þus U. *telle*] teche H. *forther*]
forþ T.

68. *I have made this an allit. line,*
as it stands in T; V has only De-
leantur de libro viuencium; H *has the*
whole quotation Deleantur—scribantur,
and omits 69, 70; U *has* deleantur de
libro viuencium y schulde noght dele
with hem; *which is too long.*

69. H *omits.* *Holi*] For holy TU.

Et cum Iustis non Scribantur ;

pei ben a-scaped good þrift · god hem amende !”

Piers' wife is
named Work-
when-time-is, his
daughter is Do-
as-you-are-bid,

and his son is
Obey-your-king.

Dame [werche]-whon-tyme-is · Hette Pers Wyf,
His douhter hette do-riht-so · or-pi-dame-wol-pe-
bete, 72

His sone hette Soffre-þi-souereyns- · for-to-han-heor-
wille-

And-deeme-hem-not-for-þif-þou-do · þou-schalt-hit-deore-
abugge.

[“ Let god worþe wiþ al · for so his woord techiþ ;]

Piers says he is
old, and must
make his will.

For nou Icham old and hor · and haue of myn owne,
To Penaunce and to pilgrimage · I wol passe with þis
opure.

For-þi I wole, ar I Wende · write my Testament.

In dei nomine, Amen · I make hit mi-seluen.

THE TESTAMENT.
“ I bequeath my
soul to Him that
best deserves it,

He schal haue my soule · þat best haþ deseruet, 80

And defende hit from þe fend · for so I beo-leeue,

Til I come to myn A-Countes · as my Crede me telleþ,

To ha Reles and Remission · on þat Rental I be-leeue.

and my body to
the church, that
takes tithe of my
corn.

þe Chirche schal haue my Careyne · And kepe mi
Bones ;

For of my Corn and Catel · heo Craueþ þe Tipe. 85

I Payede him prestly · for peril of my soule,

tife] *tipes* T. *taken*] *asken* T ; *axen* U.

70. H *omits*. *þrift*] *Auntir* T ;
auntour U. *god*] *now god* T.

71. [*werche* THU] V *om*. *Hette*—
wyf] *piers wyf hatte* THU.

72. *so*] T *om*. *wol*] *shal* TU.

73. *for to*] to TU.

74. *do*] *doist* H ; *dost* TU. *deore*
abugge] *dere abigge* TH ; *sore abie* U.

75. *From* T ; *also in* HU. *norþe*] *wurche* U.

76. *nou*] *now* HU ; T *om*. *Icham*] *I am* THU. *and hor*] *and hoor* U ;
H *om*. *haue*] *y-now haue* H.

77. *I wol*] *wile* I T. *þis*] TU *om*.

78. *Forþi*] *For* U. *ar*] *er* TU ; or
H. *write*] *do writen* U ; *do wyte* (*sic*)

T. *testament*] *bequest* T ; *byquestes* U.

79. *In—amen*] *In þe name of god*
H (*which has here in margin*, *In dei*
no.).

80. *He*] *For he* TU.

81. *I*] *is my* U.

82. *myn*] *his* THU. *me telleþ*] *me*
techip TU ; *techip* H.

83. *ha*] *haue* THU. *reles*] *a relese*
H. *and*] *and a* H. *on*] *of* H. *I*
beleue] *I leue* T ; *for euer* H.

84. *kepe*] *kepe þer* H.

85. *corn—catel*] *catel & my corn* H.
heo craueþ] *I crauide* T. *tife*] *tipes*
TU. *heo*] *I* T ; *he* HU.

86. *I payede*] *I haue paid* H ; *It*
payd it U ; *And payede* T. *him*] *U*
om.

He is holden, Ich hope · to haue me in Muynde,
And munge me in his memorie · Among alle *cristene*. 88

¶ Mi wyf schal haue þat I won · *with* treuþe, and no
more,

My wife shall
haue my lawful
winnings, for my
debts are all paid.

And dele A-mong my Frenðes · and my deore children.
For þauh I dye þis day · my dettes beoþ I-quit ;
I Bar hom þat I Borwede · er I to bedde eode, 92
And *with* þe Residue and þe Remenaunt · by þe Rode
of Chestre !

With the residue
will I worship
Truth, and be
His pilgrim."

I wol Worschuþe *per*-Wiþ · Treuþe in my lyue,
And ben his pilgrym atte plouþ · for pore Mennes sake.
Mi plouh-pote schal be my pyk · and posshen atte
Rootes, 96

And helpe my coltre to kerue · and close þe vorwes."

Now is Pers and þe pilgrimes to þe plouh I-fare ;
To heren þis half-Acre · helpen him ful monye.

Piers and the
pilgrims set about
ploughing, and
many workmen
help him.

Dykers and Deluers · Dikeden vp þe Balkes ; 100
þer-*with* was perkyn a-payd · And preisede hem ȝerne.
Opur werk-men þer weren · þat Wrouȝten ful monye,
Vche Mon in his maner · Made him to done ;
And Summe, to plese perkyn · pykeden vp þe weodes.

¶ At heiȝ prime perkyn · lette þe plouþ stonde, 105
While þat he ouer-seȝe him-self · ho þat best wrouhte ;

At high prime
Piers looked at

87. *in*] in his U. *muynde*] mynde
TU.

88. *munge*] monewe T; mynwe H;
menewe U.

89. *with treuþe*] trewliche U.

90. *Frenðes*] children H. *deore*
children] frendis boþe H.

91. *dye—day*] deize to day TU;
deied to day H. *Iquit*] quyt TH;
yquytte U.

92. *to—eode*] went to bedde H.
eode] ȝede TU.

93. *with þe*] wiþ U. *Remenaunt*]
remelaunt H.

94. *in*] be U.

95. *atte*] at his U; at þe T.

96. *plouh-pote*] plowbat H; plow
U. *pyk*] pykstaþ U; pilgrimstaþ H.
and—atte] & putte at þe T; picche vp

þe U; to posse at þe H.

97. *vorwes*] forewis T; forwis H;
furwes U.

98. *and—pilgrimes*] þe pilgryme H.
Ifare] faren THU.

99. *heren*] erien TU. *þis*] þe U;
his H. *ful*] THU om.

100. *dikeden*] dykeþ T; dyggen U;
diȝten H. *balkes*] baukis H.

101. *hem*] hem ful H.

102. *þat*] & T. *monye*] faste THU.

103. *Vche*] Eche TH; Euery U. *in*]
on TU. *him*] hymself T.

104. *vp*] out U.

105. *At—prime*] At hye prime of
þe day U; An hast þen H. *perkyn*]
piers U; peris T.

106. *While—ouerseȝe*] To ouersen
hem TU; to ouerse H.

what the work-
men had done.

He schulde ben huyred *per*-aftur · whon heruest tyme
come.

But some helped
him only by
drinking and
singing,

¶ *þenne* seten summe · And songen atte ale, 108
And holpen him to herien · wiþ “Hey ! trolly-lolly !”

¶ “Now, be *þe* prince of paradys ” quap *pers þo* in
wraþþe,

“Bote *þe* Rysen *þe* rapen · and Rape *þow* to worche,
Schal no greyn þat heer growep · gladen ow at neode,

till Piers
threatened them
with famine.

And þauh *þe* dyen for de-faute · *þe* deucl haue þat
Recche !” 113

Then the shirkers
feigned to be
blind, or lame,

¶ *þenne* weore *þe* faytors a-ferd · And feynede hem
blynde,

And summe leiden *þe* legges a-liri · as suche losels cunne,

and said all they
could do was to
pray for him,

And playneden hem to *pers* · with suche pitouse wordes :
“We haue no lymes to labore with · vr lord we hit
þonken, 117

Bote we preyep for ou, *pers* · and for oure plouh boþe,
þat God for his grace · oure greyn multiþye,

And zelde ow for oure *Almus* · þat *þe* *þiuen* vs here ! 120

since they could
not work.

For we mowe nouþur swynke ne swete · such seknes vs
eileþ.”

“I shall soon find
out if what you
say is true,” said
Piers,

¶ “*3* if hit beo soþ þat *þe* seyen,” quod *pers* · “sone
I schal a-spye !

þe beoþ wastors, I wot · and treuþe wot *þe* soþe !

107. *He*] *þei* H; TU om.

108. *atte ale*] at *þe* ale T; at *þe*
nale HU.

109. *him*] TU om. to *herien*] ere
þe half akir T; to eryl *þe* halue acir
U. *hey—lolly*] dieu sa dame emme U.

110. *Now*] TU om.

111. *þe*] vp *þe* H.

112. *heer*] H om.

113. *þauh*] *þif* U. *defaute*] *þe* de-
fait H; doel T; dool U. *haue*] U.
lange U.

114. *þe*] *þer* H; TU om. *aferd*] U.
fele H. *and*] þat H.

115. *And*] TU om. *þe legges*] here
lege T; *þe leg* U. *aliri*] a lery TH;
a lery U. *losels*] lorellis T.

116. *hem*] U om.

117. *no lymes*] none hondis T. *vr*] U.
oure H. *vr—þonken*] lord, ygracid be
þe T; lord, y-graced be *þe* U.

118. *ou*] *þow* TU; *þee* H. *oure*] U.
þow TU; *þy* H.

119. H omits. *for*] of T. *oure*] U.
þow TU.

120. H omits. *for*] of TU. *oure*] U.
þow TU. *almus*] almesse T; almes
U.

121. *nouþur*] not T. *swynke* no
swete ne swinke U. *seknes*] U.
feblesse U.

122. *soþ*] so U. *þat þe seyen*] HU
om. *sone—schal*] I shal it sone TU.

123. *wot*] wot wel TU.

Icham his holde hyne · and ouzte him to warne 124

Whuche wastors In world · his werk-Men distruyzen.

3e eten þat þei schulden eten · þat [heren] for vs alle ;

Bote Treuþe schal techen ow · his Teeme for to dryue,

Boþe to sowen and to setten · and sauē his tilþe, 128

Gaste Crowen from his Corn · and kepen his Beestes,

Or 3e schulle ete Barly Bred · and of þe Brok drynke.

Bote heo beo blynde or broke-schonket · or bedreden
liggen,

þei schul haue as good as I · so me god helpe, 132

[Til god of his *grace* · gare [hem] to arise].

¶ Ancres and Hermytes · þat holdeþ hem in heore Celles

Schulen habben of myn *Almus* · Al þe while I liue,

I-nouh vche day at Non · but no more til a morwe, 136

Leste þe Fend and heore flesch · fouleden heore soules ;

Ones at Noon Is I-nou3 · þat no werk ne vseþ,

He abydeþ wel þe bet · þat Bommeþ not to ofte."

þenne wastours gunne arise · and wolden han I-fouhte ;

To Pers þe plouh Mon · [one] profrede his gloue,

A Brutiner, A Braggere · A-Bostede him Alse, 142

And bad go pisse him with his plouh · pillede screwe !

"Truthshall teach
you to drive his
team, to sow, and
to scare crows ;

[f. 393 a. col. 2.]
but those who are
really blind I will
help.

Anchorites and
hermits I will
feed, but only
once a day,

for once is
enough."

Then the wasters
began to resist,
and one of them
threatened Piers,

124. *Icham*] And I am TU. *holde*] olde TU. *and*] I U.

125. *Whuche*] Suche TH; Whiche U. *In*] in þis TU; in þe H.

126. *þei*] I T. [*heren*] *Such should be the reading*; eren T; erien HU; V has swynken. See II. 60, 99. *vs*] 3ow H.

128. *to—setten*] to setten & to sowen TH; setten & sowe U. *tilþe*] telþe TH.

129. *Gaste crowen*] Chase gees TU. *from his*] fro þe HU.

130. *Brok*] brod T (*wrong*).

131. *heo*] he TU; 3e H. *broke-schonket—liggen*] bedrede or ellis broke-shankid H.

132. *þei—haue*] þei shuln ete T; 3e schul eten U; þen shulle 3e haue H. *good—I*] I seie U.

133. *In* T is here an extra line, Til

god of his *grace* · gare hym to arise ;
where hym should be hem.

135. *Al—while*] while þat H.

136. *but*] & H. *til a*] til on þe T; til þe H; er U.

137. *þe—flesch*] his flessch & þe fend T; þe feend and his flesche U. *fouleden—soules*] foulide his soule T; folewen here soulis H; folewed togidre U.

138. *ne*] U om.

139. *Bommeþ*] ne bommeþ H.

140. *wastours gunne*] gan þe was-tour T; gan wastour U; bygan was-tour to H.

141. [*one* H] he TU; V has And.

142. *Brutiner*] bretoner T; bry-toner UH. *A-Bostede*] he bostide T; bostide U. *alse*] also THU.

143. *bad*] bade hym H. *with*] & H. *pillede*] olde pilede H. *screwe*] shrewe TH; schrewe U.

"For we wolen habbe of þi Flour · wol þou so nulle þou,
And of þi Flesch fecche · whon þat vs lykeþ, 145
[And make vs merye þerwip · maugre þi chekes!"]

who prayed the
knight to keep his
promise.

¶ þenne Pers plouh-mon · playnede him to þe kniht,
To kepen him as Couenaunt was · from cursede schrewes,
From wastors þat wayten · winners to schende. 149

The knight
sternly warns
them.

Curteisliche þe kniht · as his kuynde wolde,
Warnede wastors · and wissede hem do betere ;
"Or ȝe schul a-bugge hit bi [þe] lawe · bi þe Ordre þat
I bere !" 152

But one of them
cared nothing for
Piers or the
knight, and
threatened them.

¶ "I was not wont to worche," quod a wastour · "ȝit
wol I not biginne !" —
And lette luytel of þe lawe · and lasse of þe kniht,
And countede pers at a peose · and his plouh boþe,
And Manasede him and his men · whon þat þei next
metten. 156

Piers swears he
will punish them
yet, and calls in
Hunger.

"Nou be þe peril of mysoule," quap Pers þe plouh-Mon,
I schal a-peiren ow alle · for oure proude wordes !"
And hoped aftur hunger þo · þat herde him atte furste:
"A-wrek me on þis wastors," quod pers · "þat þis world
schendeþ !" 160

Hunger caught
Waster, and

¶ Hongur in haste · hente [wastor] bi þe mawe,

144. Wilt þou, nilt þou, we wile
haue · oure wil of þis
flour T;

Woltou, neltou, we wole haue ·
y-now of þy flour H;

Wil þou, nyl þou, we wol · haue
of þi flour U.

145. of] T om. fecche] fecche away
TU; & þy fysch H. whon þat] whanne
T; whan so U.

146. From U; also in TH.

150. þe] þo þe H. kniht] kniȝt
þanne TU.

151. wastors] þe wastour T; wast-
our U. wissede] bade H. hem] hym
TU. do betere] betere TU; go werche
H.

152. ȝe schul] þou shalt TU; þei
shulde H. a-bugge hit] abigge TH;

abye U. [þe THU] V om. ordre]
lord (!) U. I bere] he bere H; I
welde U.

153. a] THU om. ȝit] nowe TU.

154. luytel] liȝt THU.

155. peose] pese TH. countede—
peose] bad piers go pisse U.

156. þat] THU om.

157. þe plouhmon] I shall appeire
ȝow alle THU.

158. THU omit; see l. above.

159. hoped] houpide T; howpide
U; huntid H. þo] THU om.

160. Awrek] Wreke UH. þis(1)] TH
om. þis (2)] þe U. schendeþ] speirip T.

161. Hongur] & hunger U. haste]
haste þanne T. [wastor] wastour
THU; V has wastors.

And wrong him so þe þe wombe · þat boþe his eȝen
watreden, wrung and
buffeted him so,

And Buffetede þe [brutiner] · aboute boþe his chekes ;
He lokede lyk a Lanterne · al his lyf After. 164

He Beot so þe Boyes · he barst neih heore Ribbes,
Nedde Pers wiþ a peose lof · I-preyed him to leue ; that Piers had to
interfere, and
beat Hunger o.f.
And with a Benene Bat · I-bot hem by-twene, 167

And hutte hongur þer-with · A-midde boþe his lippes,
And he bledde in-to þe Bodiward · a Bolleful of gruwel ;
Nedde þe Fisicien furst · defendet him water
To Abate þe Barli bred · and þe Benes I-grounde,
þei hedden beo ded bi þis day · and doluen al warm.

þenne Faytors for fere · flowen to Bernes, 173 Then the shirkers
flew to the barns
to thrash ;

And flapten on with fleiles · from morwe til euen,
þat Honger nas not hardi · vp for to loke,
For A potful of peosun · þat pers hedde I-mad. 176

An Hep of Hermytes · henten heom spades,
And doluen drit and donge · to dutte hunger oute. Hermits seized
spades and dug.

¶ Blynde and Bedraden · weore Botned a þousent,
þat lyȝen for blynde · and for broke-legget 180 The blind,
bedridden, and

162. *And—wombe*] U om. *boþe—watreden*] al watride his eȝen TU.

163. [*brutiner* (see l. 142)] bretoner TH; brytoner U; V *has* boye (*by mistake*); see l. 165. *boþe his*] þe TU.

164. *He*] þat he THU.

165. *He—boyes*] He beet hem so boþe TH; And beet hym boþe U. *he—neih*] þat he brast ner T; and brak nere U. *ribbes*] mawis THU.

166. *Nedde*] Ne hadde HU; Nhadde T. *wiþ*] but T. *I-preyed—leue*] ypreied hem to lyue H; þei preyede hym beleue T; prayed hym by-lyue U.

167. *benene bat*] bene batte T; beny batte U. *I-bot hem*] he hadde TU; ȝede hem H.

168. *hutte*] hitte THU. *þer-with*] U om. *boþe his*] hise T; þe U.

169. *he—bodiward*] bledde in-to þe bodyward TU; made hym blede

inward H. *gruwel*] growel TU; gruel H.

170. *Nedde*] Ne hadde TU; Nadde H. *furst*] U om.

173. *þenne*] THU om. *fere*] ferde þen H. *to*] into THU.

174. *flapten*] flappid H; flappe U; flatte T. *morwe*] morne UH.

175. *nas*] was TU. *not*] noght so U. *vp for*] on hem for T; on hem H; ones on hem U.

176. *potful*] potel THU. *peosun*] pesen H; pesyn U; pecis T. *hedde I-mad*] let make H.

177. *An Hep*] & an hepe H; In helpe T. *heom*] hem TU; here H.

178. *dutte—oute*] ditte out hunger TH; dryuen hungir out U.

179. *bedraden*] bedrede T; blereey-ȝed U. *botned*] botind T; aboute U.

180. T omits. *for broke-legget*] brokelegged by þe hȝe weie U.

lame received
assistance.

Vyppon softe sonenday · bi þe heiȝe weye ;
Hungur hem helede · wiþ an hot Cake.

Lame men asked
to keep Piers'
beaste,

¶ Lome mennes limes · weore lyþet þat tyme, 183
And bi-come knaues · to kepe pers beestes,
And preyeden for Charite · with pers for to dwelle,
[Al] for Couetyse of his corn · to caste a-wey hunger.

for which he
gave them meat.

¶ Pers was proud þer-of · And put hem in offys, 187
And ȝaf hem mete and moneye · as þei mihte deseruen.

Then had Piers
pity, yet fears
they will do ill
when Hunger
departs,

¶ þenne hedde peers pite · and preiede hunger to wende
Hom to his ounne hurde · And holden him þer for euer.
¶ “ And ȝit I preye þe,” quod pers · “ er þou passe henne,
Of Bidders and of beggers · what is best to done? 192
I wot wel whon þou art I-went · þei wol worchen ful
ille ;

though they are
meek enough
now.

And Mischeþ hit makeþ · þei beoþ so meke nouþe;
And for de-faute of foode · þus faste þei worchen ;
And heo beoþ my blodi breþeren · for god bouȝte vs alle.
Treuwe tauhte me ones · to louen hem vchone, 197
And helpen hem of alle þyng · aftur þat hem neodeþ.

So he asks
Hunger to give
him advice.

¶ ȝit wolde I witen ȝif þou wustest · what were þe
beste,
And hou I mihte A-Maystren hem · and maken hem to
worche.” 200

181. *T omits* ; *U omits part (see l.*
180). *sonenday*] sonedaies H.

182. *hot*] oten H; ote U.

183. *Lome*] And lame THU. *lyþet*] lipnid T; liped HU.

185. *for*] hym for U; pur T. *pers*] hym U.

186. [*Al THU*] *V has* And, repeated from 184, 185. *caste*] chase TU.

187. *Pers*] & pieris THU. *þer-of*] þerfore H.

188. *deseruen*] asserue TU.

190. *Hom to*] Hom into TU; into H. *hurde*] erþe TH; ȝerde U. *for*] TU om.

191. *And ȝit*] Ac ȝet T; but H. *henne*] ferþere THU.

192. *bidders—beggars*] beggeris & bidderis T; beggeres and of bydderis U; bedreden & beggeris H. *is best*] best is T.

193. *I—I-went*] For I wot wel, be þou ywent T; I woot, be þou went H; For I wot wel by ȝe went U. *ful*] TU om.

194. *And*] TU om. *And—makeþ*] þy-self makip it iwis H. *þei*] hym T.

196. *And—breþeren*] þei beþ myne breþeren of one blood H. *heo beoþ*] it ben TU. *bouȝte*] made H.

198. *aftur—hem*] þat hem of T; what þat hem U.

199. *ȝit—I*] now wolde I HU; I wolde T. *wustest*] wistest THU.

200. *And*] H om.

"**H**ere nou," quod hunger · "and holde hit for
wisdam,

Hunger tells him
to feed the able-
bodied beggars
with horse's bread
and beans,

Bolde Bidders and Beggars · þat mowen her mete bi-
swinke,

With houndes bred and horse bred · hold vp heor hertes,
And Bamme hem with bones · for bollyng of heore
wombes ; 204

And ȝif þe gomes grucchen · bidde hem go swynke, and to make them
work.
And þei schule soupe þe swettore · whon þei han hit
deseruet.

And ȝif þou fyndest eny Freik · þat fortune haþ a-peiret Men who have
been unfortunate
should be com-
forted.

With fuir, or with fals folk · fonde suche to knowe ;
Cumforte hem with þi Catel · for cristes loue of heuene,

Loue hem, and lene hem · so þe lawe of kuynde wole.

And alle manere of Men · þat þou mayzt aspye, 211 The needy and
naked should be
helped with meat
and money.
[f. 399 b. col. 1.]

pat neodi ben, or naket · and nouzt haue to spende,

With Mete or with Moneye · mak hem fare þe betere,

Or with word or with Werk · while þat þou art here.

Mak þe Frenedes þer-with · for so Seint Matheu techēþ, Luke xvi. 9.

Facite vobis amicos de mammona iniquitatis."

¶ "I wolde not greue god," quod pers · "for al þe gold Piers wants to
know if it is right
on ground ; 216

201. *for*] for a THU.

202. *bidders—beggars*] beggeris &
bigge TU. *mete*] breed T. *biswinke*]
swynke U.

203. *houndes bred*] houndes U. *hold*
—*hertes*] holde þow here mawes H.

204. *And bamme*] And bane TU ;
a-bane H. *bones*] benys U. *bollyng*]
bollynge TH ; swellynge U.

205. *And—þe*] ȝif eny H. *gomes*]
gromes THU.

206. *þe*] T om. *swettore*] betere U.
han hit] it haþ T ; haue H ; it han U.

207. *fyndest*] fynde THU.

208. *fuir*] fure H ; fyre U. *folk*]
men THU. *to*] T om. ; forto H ; men
to U.

210. *lene*] lone U. *so þe*] & so þe
T ; for so H ; for so þe U. *wole*]
wolde TU.

211—216. *These lines are in U*
made into only four lines, with
omissions and false arrangements.

211. *of*] H om. *mayzt*] myzte TH.

212. *neodi—or*] ben nedy & H.
nouzt haue] naue not H.

213. *or—moneye*] or mone T. *mak*]
lete H. *mak—betere*] let make hem
at ese T.

214. TU omit. H *has*, wiþ werke
oþer wiþ wordis · whils þou art here.

215. H *puts the Lat. quotation*
before this line. *mak þe*] And make
þe T ; lat make þi U. *þerwith*] þerwiþ
T ; þermyde U. *seint—techēþ*] matheu
vs techiþ TU ; seiþ þe gospel H.

216. TU *here corruptly arranged.*
greue] wrapþe H. *gold—ground*] good
on erþe H. *on*] on þis T.

to make men
work
Hunger refers
him to Gen. iii.
19;

Miht I sunneles don as þou seist?" · seide pers þenne.

¶ "3e, I be-hote þe," quod hunger · "or elles þe Bible
ly3eþ ;

Go to Genesis þe Ieaunt · engendrure of vs alle ;

In *Sudore* and swynk · þou schalt þi mete tilie, 220

And labre for þi lyflode' · for so vr lord hizte.

¶ And Sapiens seiþ þe same · I saiþ hit in þe Bible ;

and to Prov. xx. 4.

'*Piger propter frigus* · no feld nolde he tilie,

He schal go bidde *and* begge · *and* no mon beete his
hunger.' 224

The slothful ser-
vant, Mat. xxv.
28 ; Lu. xix. 22,
24.

¶ Matheu þe Monnes face · he Mommeþ þeose wordes,

.i. talentum

'*Seruus nequam* hedde nþnam · *and* for he nolde hit
vsen,

He hedde Maugre of his Maister · euere more aftur ;

Auferte ab illo mnam, & date illi, &c.]

besaunt

¶ He bi-nom him his nþnam · for he nolde not worche,

And 3af hit him in haste · þat hedde ten bi-fore ; 229

And seþþen he þus seide · his seruauus hit herden,

Mat. xxv. 29 ; Lu.
xix. 26.

¶ He þat haþ schal haue · to helpe þer need is,

And he þat nouzt haþ, nouzt schal haue · ne no mon
him helpe ; 232

217. *Miht]* May U. *I—don]* y do
synles H.

218. *be-hote þe]* hote þe T; hote
god U. *Bible]* book H.

219—221. H *arranges in the order*
220, 221, 219.

219. *Go to]* So in TU; V *has* Go to
þe; so seiþ H. *Ieaunt]* geaunt TU;
gent H. *engendrure]* gendrer H.

220. *sudore—swynk]* *sudore &c., &*
swynke T; *sudore uultus tui* swynke
U; sweting & swinking H. *tilie]*
begins next line in TU

221. *hizte]* biddith UH.

222. H *omits. saiþ]* saiþ T; seie U.

223. *he]* TU *om. no—tilie]* *arare*
noluit H; no feld wolde tilie TU.

224. *He—go]* þerfore he shal H.
bidde—begge] begges and bidde U.
beete] bete TU.

225. *þe]* wiþ þe T. *he mommeþ]*

mowþed H; nempniþ T. *he—wordes]*
mouthith vs þe same U.

226. H reads, *Serue nequam, scie-*
bas quia, &c. þe wicked seruauit made
a couenaunt, & for he nolde it vse.
nþnam] a *nam* TU.

227. *maugre]* a *maugre* T. *euere]*
for euere T. *aftur]* þeraftir UH.
The Latin is in H only.

228. *He bi-nom]* And benom TU; &
byrafft H. *nþnam]* *nam* TU; besaunt
H. *not]* TU *om.*

229. U *omits. hit]* T *om. ten]* ten
þere T.

230. *þus]* THU *om. seide]* seide
hym to þat H. *seruauus—herden]*
seruauit it hadde T. *After this line*
H *has* *Omni habenti dabitur.*

231. *need is]* it nedip H.

232. *nouzt schal]* shal nouzt TU.
no mon] none shal H.

And he þat hopeþ forte haue · hit him beo bi-reuet.'

For kuynde wit Wolde · þat vche mon wrouhte

Common senso
tells men to work.

Wip techinge or with tilynge · or trauaylynge of hondes,

Actyf lyf or Contemplatyf · Crist wolde hit also. 236

For so seiþ þe Sauter · In Psalm of *beati omnes*,

[*Labores manuum tuarum quia manducabis, &c.*]

Ps. cxvii. 2;
(Vulg.)

¶ He þat get his fode her · with trauaylinge in Treuþe,
God giueþ him his blessing · þat his lyfode so swynkeþ."

"Yit I preye þe," quod pers · "par Charite, ȝif þou
Conne 240

Piers complains
that some of his
men are always
ill.

Eny lyf of leche Craft · lere hit me, my deore.

For summe of my seruauens · beoþ seke oþer-while,

Of alle þe wike heo Worcheþ not · so heor wombe akeþ."

¶ "I wot wel," quod Hungur · "What seknesse hem
eileþ, 244

Hunger says it
comes from their
over-eating.

þei han I-Maunget ouur muche · þat makeþ hem grone
ofte.

¶ Ac Ich hote þe," quod Hungur · "and þou þin hele
wylne,

þat þou drynke no dai · til þou haue dynet sumwhat ;

¶ Ete not, Ich hote þe · til hunger þe take, 248

They should not
eat till they are
hungry.

And sende þe sum of his sauce · to sauer þe þe betere ;

233. And þat he (he þat H) wenip wel
to haue · I wile it be hym bereuid THU.

234. *Fbr*] THU omit. *mon*] wiȝt
T. *vche mon*] euery man for his fode
U.

235. U omits. *Wip*] oþer wip TH.
or—tilynge] oþer tellinge T. *trauay-*
lynge] wip trauel H.

236. *Crist*] so crist H. *hit also*] it
were H ; it were so U.

237. *Fbr—In*] The sauter seiþ in
þe T ; þe sauter seiþ it in a U ; H
reads, as þe sauter hymself seiþ in a
psalme. *The Latin is from TH ; also*
in U, *which adds*, *beatus es, & bene*
tibi erit.

238. *get*] getiþ HU. *trauaylinge*
—*Treuþe*] trauaile of his hondis THU.

239. *him*] T om. *his lyfode*] here
lifode here T ; so his lyuelood H. so

swynkeþ] so wynneþ TU ; wynneþ H.

240. *þe*] U om. *Conne*] canst H ;
cunne U ; kenne T.

241. *lyf*] life T ; leef U ; lessoun H.
lere] lerne H ; teche U. *hit*] H om.
my] H om.

242. *oþer-while*] som tyme U.

243. *wike*] wyke T ; weke H ; wowke
U. *heo*] T om. ; þei HU.

245. *I-maunget*] mangid THU.
much] mykil U. *hem*] U om. *grone*
ofte] oft grone H.

246. *hote*] bidde U. *and*] as TU ;
ȝef H. *wylne*] wilnest TH ; desirest U.

247. *til*] er T. *haue—sumwhat*]
dyne sumwhat TU ; haue ydyned H.

248. *Ete not*] And ete nouȝt T ; And
noght U. *hote*] bidde U. *til*] er TU.

249. *þe*] U om. *sum*] THU om. *þe*
þe betere] þi lippes TH ; wiþ þi lippes U.

Keep sum til soper tyme · And [sit] þou not to Longe,
A-Rys vp ar appetyt · habbe I-ȝeten his Fulle.

They should not
let Sir Surfeit sit
beside them.

¶ Let not sir Surfet · sitten at þi Bord ; 252
Loue him nôt, for he is a lechour · and likerous of Tonge,
And aftur mony Metes · his Mawe is a-longet.
And ȝif þou diȝete þe þus · I dar legge boþe myn Eres,
þat Fisyk schal his Forred hod · for his [foode] sulle,
And eke his cloke of Calabre · with knappes of Gold,
And beo Fayn, be my Feiþ · his Fisyk to lete, 258
And leorne to labre wiþ lond · leste lyflode Faile ;
þer beoþ mo lyȝers þen leches · vr lord hem amende !
þei don men dyȝen þoruȝ heor drinke · er destenye
wolde."

Were men thus
moderate, Phy-
sic would sell
his cloak, and
turn farm-
labourer.

Piers thanks
Hunger for such
advice.

"**B**I seint Poul !" quod pers · "þeos beoþ prophitable
wordes ! 262

þis is a loueli lesson · vr lord hit þe for-ȝelde !
Wend nou whon þi wille is · Wel þe beo for euer !"

Hunger says he
must dine ere he
goes away.

"I beo-hote þe," quod hungur · "heonnes nul I wende
Er I haue I-dynet bi þis day · and I-dronke boþe."

Piers says he has
no geese or pigs,
only cheese, curds,

¶ "I haue no peny," quod pers · "Poletes to bugge,
Nouþer gees ne grys · bote twey grene cheeses, 268
And a fewe Cruddes and Craym · and a þerf Cake,

250. *Keep*] And kep THU. *sum*] som-what U. [*sit* TU] V and H *have* faste, *which is clearly wrong*. þou] THU *om. to*] U *om.*

251. *vp*] U *om. habbe I-ȝeten*] haþ eten T ; haue eten HU. *Fulle*] fille THU.

253. *Loue*] Leue TU.

254. *mony*] many maner of T ; many maner U. *a-longet*] alongid TU *is a-longet*] H *om.*

255. *diȝete*] diete U ; vset H. *legge—Eres*] ley myn armes T ; leye my lyf H ; leyn myn eres U.

256. [*foode* THU] V *has* lyflode, *which spoils the metre*; see l. 259.

257. *his—of*] his cloke wiþ T ; his clokis of H ; þe clokis of U. *with knappes*] & þe knoppis TU ; & his coppis H.

258. U *om. Fayn—my*] ful fayn in H.

259. *lond*] hondes U. *lyflode*] liflode hym TU ; his lyuelode H.

260. *beoþ—lyȝers*] arn mo lizeris TU ; ne beþ non more losels H. *vr lord*] oure lord H ; lord T ; god U.

261. *þoruȝ*] with U. *drinke*] drynkes T. *wolde*] it wolde TU.

262. *Poul*] pernel TH. *pers*] perkyn U. *beoþ*] arn TU.

263. *vr lord*] lord T ; crist U. *hit*] H *om.*

264. *nou*] H *om. wel—beo*] þat wel be þou T ; þat wel be þe U. *for*] THU *om.*

265. *beo-hote*] hote U. *þe*] god T.

267. *I haue*] & y naue H. *peny*] penyes U. *Poletes*] pulettis T ; pultys U. *to*] with to U.

269. *And*] T *om. a—Cake*] non

And a lof of Benes and Bren · I-Bake for my Children.

cream, an oat-
cake, and a loaf of
beans and bran,

¶ And I sigge, bi my soule · I haue no salt Bacon,
Ne no Cokeneyes, bi Crist · Colopus to maken. 272

¶ Bot I haue porettes *and* percyll · and moni Col-
plontes

also leeks, parsley,
and cabbages,

And eke a Cou, and a Calf · and a Cart-Mare

To drawe a-feld my donge · Whil þe drouhþe lasteþ.

¶ Bi þis lyflode I mot lyuen · til lammasse tyme ; 276

which must last
out till harvest.

Bi þat, Ich hope forte haue · heruest in my Croft ;

þenne may I dihte þi dyner · as þe deore lykeþ."

¶ Al þe pore peple · pese-coddes fetten,

The poor people
brought peascods,
beans, and
cherries to feed
Hunger.

Bake Benes in Bred · þei brouhten in heor lappes, 280

Chibolles, Cheef mete · and ripe chiries monye,

And proferde pers þis present · to plesse with hungur.

¶ Honger eet þis in haste · and asked aftur more.

Hunger wanted
more, and they
brought peas and
leeks,

þenne þis folk for fere · fetten him monye 284

Porettes, and Peosen · for þei him plesse wolden ;

From þat tyme þat þulke weore eten · take he schulde
his leue

to keep him away
till harvest.

Til hit to heruest hizeþe · þat newe corn com to chep-
ynge. 287

oper cake T ; an haur cake U ; two
hauere cakis H.

270. *And*] T om. *And—Bren*] al
of benys & of bran H.

271. *And*] And ȝit U. *haue*] naue
H.

272. *cokeneyes*] cokenay T ; cokeney
U. *colopus*] colopis T ; colhoppis H ;
colopes with U.

273. *porettes—percyll*] persile &
poret T ; persill, porrette U ; persely &
poretis H. *col-*] cole- T ; caul- H.

274. *eke*] H om.

275. *afeld my*] on feld my T ; on
felde U ; a-feld þe H.

276—278. U omits.

276. *mot*] most H.

278. *þenne*] And þanne T.

279. *fetten*] þei fetten HU.

280. H *reads*, benys & bacoun wiþ
hem þei brouȝten. *Bake—bred*] Benes
& blake (*sic*) applis T ; Benys and

baken apples U. *lappes*] lappe T.

281. *Inserted by H after 284.*
Chibolles] chibollis T ; chibols H ;
chybolys U. *Cheef mete*] & chirinellis
T ; chernelys U ; chesteyns H. *ripe*]
riche T. *monye*] also H.

282. *proferde*] offriden H. *þis*] a
T. *with*] þerewiþ TU.

283. *Honger*] And hungir T. *eet þis*]
hente þis T ; eet hit H ; ete al þis U.

284. *þenne þis*] & þe H. *fere*]
ferd H.

285. T omits. H *reads*, Poretis &
peris · applis & plowmes ; U *reads*,
Grene porret and pesen · to poysen him
þei þouȝte.

286. THU omit.

287. Be þat it neizide ner herues ; ·
newe corn com to chepyng (towne
U) TU ; by þat it neizid heruest, þat
newe corn riped H.

But in harvest-
time they fed
Hunger
plentifully,

[f. 399 b. col. 2.]

and beggars
would eat only
the finest bread.

Labourers were
dainty,

and wanted fresh
flesh and fried
fish,

and grumbled
about wages,

except when
hungry.

Benne was þat folk fayn · and tedde hunger ȝeorne
With good Ale, and glotonye · and gart him to slepe.
And þo nolde þe wastor worche · but wandren aboute,
Ne no Beggere eten Bred · þat Benes Inne coome,
Bote Coket and Cler Martin · an of clene whete; 292
Ne non halfpeny Ale · In none wyse drynke,
Bote of þe Beste and þe Brouneste · þat Brewesters
sullen.

¶ Laborers þat haue no lond · to liuen on Bote heore
honden,

Deyne not to dyne a day · niht-olde wordes. 296

Mai no peny Ale hem paye · ne no pece of Bacun,

Bote hit weore Fresch Flesch · or elles Fisch I-Friȝet,
Bope chad and pluschad · for chele of heore Mawe.

¶ Bote he beo heihliche I-huret · elles wol he chide,
þat he was werkmon I-wrouzt · warie þe tyme, 301

And Corse ȝerne þe kyng · and al his Counseil aftur,
Suche lawes to loke · laborers to chaste.

¶ Ac while hunger was Mayster heer · wolde þer non
chyde, 304

Ne striue aȝeyn þe statues · so steorneliche he lokede.

288. *was*] were H. *þat*] THU omit.
ȝeorne] *with* þe beste TU; fast H.

289. *and gart*] he gart T; &
made H; þei dyden U.

290. *nolde—wastor*] nolde wastour
not T; wolde wastour not H; wolde no
wastours U. *wandren*] wandrite T;
wandriden U; wandrid H.

291. *Beggere*] lengere U. *eten*] ete
no U. *Inne coome*] comen ynne U.

292. *and*] or TU. *an*] or TU; &
H.

293, 294. H omits.

293. *none*] no T.

294. *and þe*] and of U.

295. *haue*] hadde U. *to—honden*]
but lyue on here handis T; but lyue
by hemsilue H; to lyue by but here
handes U.

296. *Deyne*] Deyneþ T; Deyned

U. *not*] H om. *dyne—day*] dynen
wiþ U.

298. *hit weore*] ȝif it be T; it be
UH. *Fresch*] rosid U. *elles*] Tom.;
fresch H.

299. *Bope*] And TU. *chele*] chil-
lyng THU. *heore mawe*] his mawe
T; here mawes H; here chekys U.

300. H *reads*, but þei be hiȝely
y-huyred, ellis wollen þei chide. *he*]
ȝif he T. *heihliche*] lyliche U (*wrong*).
301—304. U omits.

301. *he was*] þei were H. *Inwrouzt*]
bycome H.

302. *Corse ȝerne*] þanne curse T;
curse H. *his*] þe T.

303. *chaste*] chastise T.

304. *mayster heer*] here maister T
þer non] þei not H.

305. *statues*] statut T; statutes UH.

¶ I warne þou, alle werk-men · winneþ while þe mowe, A warning to
workmen,
Hunger hiderward aȝeyn · hiȝeþ him ȝeorne. 307
¶ He wole a-wake þorw watur · þe wastours alle,
Er Fyue ȝer ben folfult · such Famyn schal a-Ryse
þorw Flodes and foul weder · Fruites schul fayle;
And so seiþ [Saturne] · and sent vs to warne. 311

U *reads*, And stryue aȝens þe statutes ·
and sternely loken.

306. *alle*] THU *omit.* winneþ]
wercheþ H.

307. *Hunger*] For hungir THU.
aȝeyn] THU *om.* hiȝeþ—ȝeorne]
hastiþ hym faste T; hastiþ ful fast
H; hyeth hym faste U.

308. *mole—watur*] shal awake þis
water T; wol wade þurȝ watris H;

schal awake þour wele U. þe] his U;
TH *om.* *alle*] to chaste THU.

309. *fyue*] fewe H. *schal*] wol H.
310. *flodes*] flood T; tempestes U.

and] oper þoruȝ T. *weder*] wederis
TU. *fruites*] flodis U. *fayle*] falle
TU.

311. [*Saturne*] satourne T; saturne
HU; V *has* Saturnes. *sent vs*] sente
ȝow T; sende ȝow H; sendith ȝow U.

PASSUS VIII.

[*Passus Octauus de Visione, vt prius.*]

Truth bids Piers
labour before the
famine comes,

TReuþe herde telle her-of · And to Pers sende,
To taken his teeme · and tilyen þe eorþe ;
And purchasede him a pardoun · *A pena et a culpa*
For him, and for his heires · euer more aftur. 4

and promises
pardon to all
who help him to
work.

And bad holden hem at hom · and heren heore leyþes,
And al þat euere hulpen him · to heren or to sowen,
Or eny maner mester · þat mihte Pers helpen,
Part in þat pardoun · þe Pope haþ I-graunted. 8

Just kings and
knights pass
lightly through
purgatory.

¶ Kynges and knihtes · þat kepen holi church,
And Rihtfuliche Rulen · þe Reame and þe peple,
Han pardoun þorw Purgatorie · to passen ful sone,
Wiþ patriarkes in paradys · to pleyen þer-aftur. 12

Bishops who
observe the
commandments,

¶ Busschops þat blessen · and boþe þe lawes cunnen,
Lokeþ on þat on lawe · and lereþ men þat oper,

Title ; from T. Also called P. octauus in HUD.

2. *tilyen—eorþe*] his erþe tilien T.

3. *purchasede*] purchace TH ; purchasen U. a] U om.

4. *for his*] his U. *euere*] for euere T. *aftur*] þeraftir U.

5. *holden hem*] hym holde hym THU. *heore leyþes*] his laizes TU ; here leies H.

6. *al*] þo T. *euere*] THU om. *him*] T om. or] & H.

7. *or eny*] & alle H. *maner*] maner of T. *mester*] myster men H. *mihte Pers*] piers myghte U.

8. *in*] of H. *þat*] þe T. *I-graunted*] hem grauntid TU.

9. *kepen*] helpen U.

10. *Rihtfulliche*] rewfulliche (!) T. *rulen—þe*] in reaum rewlip þe T ; in here rewme rewlenn here U ; reulen þe rewmes & þe H.

11. *ful*] wel TU.

12. *pleyen*] pleyen hem U.

13. *þe*] TU om. *cunnen*] kenne TU ; knowen H.

14. *þat on*] þat o T ; þe to U. *lereþ*] lere T ; leren H ; lerne U. *þat oþer*] þe tothir U.

And bereþ hem boþe on heore bac · as heore baner
scheweþ,

And precheþ heore persouns · þe peril of sunne, 16 and preach to
Hou heore schabbede schep · schal heore wolle saue, their parsons the
peril of sin,

Han Pardoun *with* þe Apostles · whon þei passen hennes, sit with the
And atte day of dom · *with* hem on deis setten. Apostles at
doomsday.

¶ Marchau[n]s in þis Margin · hedden mony 3eres, 20 Merchants have
Bcte non *A pena et a culpa* · þe pope nolde hem graunte, not plenary
For þei holdeþ not heore haly-day · as holy church pardon,

techeþ, because they keep
And for þei sworn bi heore soule · —“so God hem not holidays and
moste helpe!” — swear.

A3eyn heore clene Concience · heore catel to sulle. 24

BOte vndur his secre seal · Treuþe sende a lettre, Truth bade them
And Bad hem Bugge Boldely · what hem best lykede, trade fairly
And seþpen sullen hit a-3eyn · And saue þe wynnynge, and build
hospitals,

And make *Meson deu per-with* · Meseyse to helpe, 28
And wikkede wones · wihtly to amende;

¶ Beete Brugges a-Boute · þat to-Broke were, repair broken
Marie Maydens · or Maken hem Nonnes; bridges, and
dower maidens,

¶ Pore widewes þat wolde beo · none wyues aftur, 32
Fynde suche heore foodes · for Godes loue of heuene;

15. *baner scheweþ*] dedis shewyn H.

16. *persouns*] paryschens U.

17. *heore*] þat TU; þat here H.
schabbede] shabbide TH; scabbide U.
schal] schulde H.

19. *And atte*] And at þe T; On þe
U; at þe H. *with—deis*] at here deis
to TU; on hiȝe deis to H.

20. *þis*] þe THU. *mony 3eres*] 3eris
many H.

21. *nolde hem*] wolde hym T;
wolde U.

22. *holdeþ*] helde T. *heore haly-
day*] here haly-dayes TH; þe haly-
day U.

23. *sworen*] swere THU. *soule*]
soulis H. *so*] & so T. *hem moste*]
muste hem TU; schulde hem H.

24. *heore*] THU om. *catel*] ware U.

25. *sende*] sente hym T; sente U.

26. *hem* (1) hym] T. *hem best*] þat
hym T. *lykede*] likeþ TU.

27. U omits.

28. *make*] þe U (*wrong*). *meson
deu*] mesonis deux T; mesoun dieux
H. *meseyse*] myseises T; mesels H;
þe myseyse U.

29. U *reads*, Wightliche wikkide
weyes · for to don amende. *And—
nonnes*] Wykkide weyes T; & also
wicked weies H.

30. U omits. *Beete Brugges*] And
bynde brugges T; & bigge brigges H.

31. *Marie*] & marien H. *or*] also
& T; or ellis H. *nonnes*] wyues U.

32. Wydewis þat wiln not be wyues ·
helpe hem þer aftir T; þat pore
wydewes wol ben · and none wyues
aftir U. *none*] no more H.

33. *Godes*] oure lordis THU.

and assist widows
and poor scholars.

¶ Sette scolers to scole · or to sum oþer craft,
Rule Religion · and Rente hem Betere ;
“ And I schal sende ow my-self · seint Mihel myn
Aungel, 36

Then they would
reach heaven.

þat no deuel schal 3ou dere · whon 3e dye schulle,
þat I ne schal sende 3or soules · saaf in-to heuene,
And bi-foren þe Face of my Fader · fourmen or seetes.
Vsure And Auarice · and oþes I defende, 40
þat no gile go with ou · Bote þe grace of treuþe.”

Then the
merchants wept
for joy, and
rewarded William
for copying the
bull.

þenne were Marchaundes Murie · þei wopen for Ioye,
And 3eeuen wille for his writyng · wollene cloyes ;
For he Copiede þus heore Cause · þei couden him gret
þonk. 44

Lawyers had
least pardon; for
they take bribes.

Men of lawe hedden lest · for heo beoþ [loþ
To mote for mene men · but 3if þei hadde money ;]
So seiþ þe sauter · and sapience boþe,

*Super Innocentes munera non Accipiunt. A Regibus
[et principibus erit merces eorum].*

Ps. xiv. 5 (Vulg.)

Of [princes] and Prelatus · heor pencion schulde aryse,
And of þe pore people · no peneworþ to take. 49

34. *Sette*] & sett HU. *to—craft*] summe skynes craftis T; to somme kynne crafte U.

35. *Rule*] Releue T; Reule wel U; & releue H. *Religion*] religiouse HU. *Rente—betere*] rede hem þe beste U.

36. *ow*] 3ow UH; T *om. myself*] selue U. *Mihel*] Michel TU; my3hel H.

37. *whon—schulle*] di3e whan 3e di3e TU; when 3e beþ dede H.

38. *þat I*] for I H; þat he U. *ne*] H *om. 3or soules*] his soule T. *saaf into*] sauely to H.

39. *And*] H *om. þe—Fader*] my fadir face U. *fourmen—seetes*] frely 3ow sette H.

40. *I*] y 3ou H.

41. *grace of*] graiþ T; grete HU.

42. *þei wopen*] many wepe T; & wepten H; and wepyn U.

43. *3eeuen*] 3af TH. *wille*] william H. *wollene*] wel newe H.

44. *For*] And for T. *he copiede*]

to copie H. *heore cause*] here clause TU; þis clause H. *þei—þonk*] þei 3eue hym gret mede T; þei couþe hym gret þank H; cowde hym gret mede U. 45. *Men*] And men U. *hedden lest*] were laft oute H; þei haddyn lest U. *heo—loþ*] lewid þei ben alle T; þey beþ loþ H; lettrid þei ben alle U; heo beoþ lettred alle V.

46. *This line, and the word loþ preceding, are from H. The other MSS. omit it, and are hardly intelligible.*

47. *So*] For so T; as H; And so U. *seiþ*] in H follows sauter. and] & þe H. *Innocentes*] innocentem TU. *Accipiunt*] accipies TU. *Regibus*] V has Regibus, &c.; T has down to principibus; U down to erit; eorum I have supplied. H quotes loosely.

48. *[princes THU]* V has Parisches (wrong).

49. *þe*] no TU. *peneworþ*] peny-worþ HU; peny T.

- ¶ Ac he þat spendeþ his speche · and spekeþ for þe pore
 þat is Innocent and neodi · and no mon haþ apeyret,
 Cumforteþ him in his caas · Coueiteþ not his goodes, 52
 Bote for vr lordes loue · lawe for him scheweþ,
 Schal no deucl at his deþ-day · deren him worþ a Myte,
 þat he ne worþ siker saaf · and so seiþ þe psauter,
 [Qui facit hec, non mouebitur in eternum.]
 ¶ Ac to bugge water, ne wynt · [ne] wit, (is þe þridde),
 Nolde neuer holy writ · God wot þe soþe ! 57
 ¶ Þeos þreo for þralles · beo þriuen a-mong vs alle,
 To waxen or to wonien · wheþer God lykeþ.
 His pardoun In purgatorie · is petit, I trouwe, 60
 þat eny Meede of mene Men · for Motynge receyueþ.
 ¶ 3e Legistres and lawyers · 3e witen wher I ly3e ;
 Seþþe 3e seon þat hit is so · serueþ to þe Beste.
 Libbinde Laborers · þat libben bi heore hondes, 64
 þat treuliche taken · and treuliche tiþen,
 And liuen in loue and in lawe · for heore lowe hertes,
 Hedde þe same Absolucion · þat sent was to pers.
 ¶ Bidders and Beggars · Beoþ not in þe Bulle, 68
 Bote þe suggestion be soþ · þat schapeþ hem to Begge.

But he that pleads
 the cause of the
 poor—

no devil shall
 harm him at his
 death-day.

Ps. xiv. 5 (Vulg.)

Water, air, and
 wit ought never
 to be bought,

being servants
 common to all
 men.

[fol. 400 a. col. 1.]

Ye lawyers, serve
 men well.

Labourers that
 are true, loving,
 and meek had the
 same pardon as
 Piers.

Beggars are not
 pardoned if they
 feign.

50. *Ac*] For U; but H. *pore*] pore
 peple U.

51. *þat—neodi*] Also for an Inno-
 cent H; þat innocentis ben and nedy
 U. *and*] þat HU. *haþ apeyret*]
 apeirip TH; hem apeire U.

52. *him*] hem U. *his caas*] þat cas
 TH; þat caas U. *his*] here HU.

53. *loue*] loue of heuen H. *him*]
 hem HU.

54. *worþ*] TU omit.

55. *siker saaf*] saufe sykirly T;
 sikerly sauf U. [*Qui, &c.*] In H only.

56. *ne wynt*] ne wynd T; or wind
 H; wynd U. [*ne*] Supplied from T;
 or H; V om. U reads, Ac to bigge
 water, wynd or wit · is ydel, y rede
 (which gives the sense).

57. *Nolde*] Ne wolde THU. *writ*]
 cherche U.

58. *þriuen*] þrowe T; throwen U;
 y-zeuen H. *amony*] H om.

59. *or—wonien*] & wanyen T; or
 to wanye H; and wanyu U. *wheþer*]
 where þat TU; wheþer þat H.

60. *is petit*] ful litel is H; wel
 litel is TU.

62. *lawyers*] lawisteris T. 3e] T
 om. *wher*] 3if TU.

63. *þat—so*] it is þus TU. *serueþ*]
 sewip T; sueth U.

64. *Libbinde*] Alle libbyng T; Alle
 lyuynge HU. *libben*] lyuen THU.

65. *tiþen*] wyngen THU.

66. *hertes*] herte TU.

67. *Hedde*] shul haue H. *same*]
 H om. *sent—pers*] was sent to pers
 plowman U.

68. *and*] ne U. *þe*] þat U.

69. *Bote*] But 3if TU. *þe—soþe*]

For he þat beggeþ or biddeþ · bote he habbe neode,
 He is Fals with þe Fend · and defraudeþ þe neodi,
 And eke gyleþ þe ȝiuere · al aȝeyn his wille. 72

Such are loveless
 and lawless, and
 seducers of
 women.

þei libben [not in loue · ne] no lawe holden ;
 þei weddeþ no wommon · þat þei with deleþ ;
 Bote as [wilde] Beestes, [wiþ] wo · worcheþ to-gedere,
 And bringeþ forþ Barnes · þat Bastardes beon holden.

Some break a
 bone, and beg
 ever after.

¶ Or his Bac, or his Bon · heo brekeþ in heore ȝouþe, 77
 And goþ, Fayteþ with heore Fau[n]tes · euer-more after.
 þer ben mo mis-happes amongus hem · hose takeþ heede,
 þen of alle opure meñ · þat on Molde wandren. 80

They are always
 meeting with
 accidents.

þei þat lyuen þus heore lyf · mouwe lope þe tyme,
 þat euere þei weore Men I-wrouzt · whon þei schul
 henne fare.

But the old and
 feeble, women
 with child, blind
 and maimed, that
 are meek,

Bote olde Men and hore · þat helpes beoþ of strengþe,
 And wymmen with childe · þat worchen ne mowen,
 Blynde and Bedreden · And Broken heore membres, 85
 þat taken Meschef Mekeliche · as Meseles or opere,
 Han as pleyn pardoun · as þe plouh-mon him-seluen ;
 For [loue of] heore lowe hertes · vr lord haþ hem
 graunted 88

have their
 purgatory on
 earth.

here destenye be so U. þat—*Begge*] þat þei fore begge TH.

70. *biddeþ*] bit T; byt U. *bote*—*habbe*] til he haue H.

71. *with*] as U. *defraudeþ*] kilip T.

72. *eke*] T om. *ȝiuere*] kende U. *al*—*his*] ageyns his TH; ageyn godis U.

73. [*not—ne* UT] not in loue þat H; V *has* (*by mistake*) in no lawe · þat.

74. *weddeþ*—*wommon*] ne wedde no womman T; wedde none wyues U.

75. [*wilde*—*wo*] wilde bestis wiþ wehe T; wilde bestis wiþ woo H; wilde bestes þat wiþ wo U; V *reads*, Beestes þat wo; *but we should insert* wilde and wiþ (THU); and omit þat (*not in* TH). *worcheþ*] & worþ vp T; worþen H; wurchen vp U.

76. *Barnes*] children U. *Bastardes*] bois T.

77. *or his*] oper here H. *his bon*]

here boonys H. *heore*] his TU.

78. *goþ*] gon & TH; U om. *fautes* V (*wrongly*) fauntis THU. *euer*] for euere T.

79. *mishappes*] mysshapen TU.

80. *of*—*opure*] of alle oper maner T; of alle manere H; oper maner of U. *on molde*] on þis molde T; in þis world U.

81. *lope*] curse U.

82. *þei*—*weore*] he was TU. *þei*] he TU.

83. & *hore*] trewly U.

85. *blynde*] Blynde men U. *bedreden*] blereyed U. *heore*] of here H; þe U.

86. *þat*] & þo þat H. *meschef*] his meschiefe T; mescheys H. *or opere*] & opere T; oper ellis H; & siche opere U.

88. [*loue of* THU] V omits. *hertes*]

Heore penaunce and heore purgatorie · is her vppon
eorpe.

¶ “Pers,” quod a prest þo · “þi pardon most I reden,
For I wol construe vch a clause · and knowen hit in
Englich.” A priest asks to
see Piers' pardon.

¶ And Pers at his preyere · þe pardon vnfoldeþ, 92 Piers shows it; it
had but two lines,
And I bi-hynden hem boþe · bi-heold al þe Bulle.

In two lynes hit lay · and not a lettre more,
And was I-writen riht þus · In witnesse of treupe :

¶ *Et qui bona egerunt, Ibunt in vitam eternam ;*
Qui vero mala, in ignem eternum. quoted from Mat.
xxv. 46.

“Peter!” quod þe preost þo · “I con no pardoun fynde,
Bote dowel, and haue wel · and god schal haue þi
soule, 97 The priest says it
is no pardon at
all.

And do vuel, and haue vuel · hope þou non oþur,
þat aftur þi deþ day · to helle schaltou wende !”

¶ And Pers, for puire teone · pollede hit a-sonder, 100 Piers, for pure
vexation, tears it
asaunder,
[& sippe he seide to hem · þese semely sawis,]

“*Si Ambulauero in medio vmbre mortis, non timebo*
[mala, quoniam tu mecum es.] quoting Ps. xxii.
4 (Vulg.).

¶ I schal sese of my sowynge,” quod pers · “and swynke
not so harde,

Ne aboute my lyflode · so bisy beo no more !

Of preyere and of penaunce · my plouh schal ben her-
aftur 104 Piers says he
shall give himself

herte TU. *vr lord*] oure lord TH;
þat god U.

89. *Heore*] þe H. *and heore*] of
here H. *is—vppon*] upon þis pur
TU; here vpon H.

90. *þo*] T om.

91. *For—wol*] For I shal T; & H.
ech a] it iche T; it euery HU.
knownen hit] kenne it þe TU; vndo
it H.

92. *vnfoldeþ*] vnfeld H.

93. *I*] U om. *biheold*] he hylde U.
in ignem eternum] H om.

Obs. H inserts this quotation after
l. 98.

94. *not a*] no H.

96. *þo*] HU om.

98. *hope þou*] & hope þou T; &
hope to H.

99. *schaltou*] ne shalt þou T; þou
schalt U; shalt þou H.

100. *And*] þo H. *puire*] T om.

101. *In H only; in place of it,*
VTU *have and seide, at end of l. 100.*
[mala—es] From T; V has m. q. t.
m. es; U has mala, &c.; H ends at
mortis, and inserts the quotation after
l. 103.

102. *quod pers*] HU om. *not*] no
more H.

104. *preyere*] preieres UTH. *of*
H om.

up to prayer and
penance.
"David ate his
bread with
weeping,

And bi-loure þat I beo-louh · er my lyf fayle.

¶ þe [prophete his payn eet] · In penaunce and wepyng ;
As þe psauter vs seiþ · so dude moni oþere,
þat loueþ God lelly · his lyfode is wel muche : 108

Ps. xli. 4 (Vulg.)

Fuerunt michi lacrimæ mee panes, die ac nocte.

¶ And bote [ʒif luke] lyʒe · he lereþ vs a-noþer ;
þat to bisi we ne schulde beo · her vppon eorþe,
While we woneþ in þis world · to make vs wombe Ioye.

Mat. vi. 25.

¶ *Ne solliciti sitis* · he seiþ in his godspel, 112
And scheweþ hit by ensaumple · vr soules to wisse.

Who feeds the
birds in winter ?
they have no
garner."

¶ þe Foules in þe Firmament · [who fynt] hem in
winter ?

Whon þe Forst freseþ · foode hem bi-houeþ ; 115
Haue þei no gerner to go to · ʒit God fynt hem Alle."

The priest asks
Piers who taught
him all this.

"What ?" quod þe prest to Perkyn · "peter ! as me
þinkeþ,

þow art lettret a luyte · ho lered þe on Boke ?"

"Abstinence and
Conscience," he
replies.

"Abstinence þe Abbess · myn A-b-ce me tauʒte, 119
And Conscience com aftur · and [kennide] me betere."

¶ "Weore þou a prest," quod he · "þou mihtest preche
whon þe luste,

105. *bi-loure*] lowren U; by-loure
H. *beolouh*] louʒ T; by-louʒ H; er by-
lowhe U. *er—lyf*] þeiʒ lifode me TU;
or lyuelode me H.

106. *Thus in* U (*cf. quot. be-
low*); other MSS. *wrong*; we find þe
prophetes peyneden hem V; þe
prophet his peyned T; þer is profyt
in peyne H. *and*] & in THU.

107. *As*] By þat UTH. *seiþ*] techith
U. *so dude*] & so dede T; & doþ H.

108. *lelly*] wel U. *his*] H *om.*
wel muche] þe more T; myche H.

109. [ʒif luke UT; luk H] þe Bok
V. *lereþ*] lerneþ HU. *anoper*] non
oþer H.

110, 111. *þat* we ne schuln nouʒt be
besy · aboute þe bely ioye T; he biddeþ
vs we shuld not · here be to besy In
no maner wise · aboute oure wombe
ioiʒe H; By fowles he vs techith · þat

we schulde besy ben For to make
wombe ioye · in þis wonyng here U.

112. *in*] it in T. *he—godspel*] H
omits.

113. *hit by*] it vs be T; vs by U;
vs by an H. *vr soules*] oure selus T;
vs selue U.

114. [who fynt THU] heo foedeþ
V (*see* l. 116).

115. *forst*] frost THU.

116. *Haue þei*] þei haue U. *gerner*]
berne U. *to go to*] þerto T; greiþ H.
ʒit] but THU.

118. *lettret*] lernid T. *luyte*] litel
THU. *lered*] lernide THU. *on*] in H.

119. *Aftur* Abbess H *inserts* quod
he, *A-b-ce*] a.b.c THU.

120. *aftur*] aftirward U. [kennide
TU] tauʒte VH. *betere*] moche more U.

121. *prest*] prest, piers TU. *luste*]
likip T; liked HU.

Quoniam literaturam non cognoui · mihte be [þy] Teeme !”

“You should take Ps. lxx. 15 [Vulg.] for your text,” says the priest.

“Lewede lorel !” quod he · “luite lokestou on þe Bible,
On Salamones sawes · [seldom] þou bi-holdest ; 124
[slynge away þese scorners, he seiþ · wiþ here shrewid
fliting,

“I refer you to Prov. xxii. 10,” quoth Piers.

for wiþ hem redely · y kepe not to rest ;]

[*Ejice*] *derisores et Iurgia cum eis*, [*ne crescant*].”

¶ þe Prest and Perkin þo · Apposeden eiþer oþer,
And þorw heore wordes I a-wok · and [waitide] a-
boute. 128

They disputed so, that I awoke.

And sauh þe sonne sitte souþ · euene þat tyme

Meteles and Moneyeles · on Maluerne hulles,

[*Musyng*] on þis Meeteles · A myle wei Ich ȝeode.

Wandering over Malvern hills, I, mused on this dream.

Mony tyme þis Metels · han made me to studie 132

For pers loue, þe plouh-mon · ful pensyf in myn herte ;

For þat I sauh slepynge · ȝif hit so be mihte.

¶ Bote Catoun construweþ hit nay · An Canonistres boþe,
And siggen bi hem-seluen · *Sompnia ne cures*. 136

Cato (Dist. ii. 31) bids us despise dreams.

Ac for þe Bible · bereþ witnessse hou

122. H reads, For þou knowist no lettrure miȝt be þy teme, and then adds the Latin. mihte] þat miȝte TU. [þy HTU] V wrongly has my.

123. lorel] losel H. he] peris T. luite] litel THU. lokestou] lokest þou THU.

124. [seldom U] luitel V; litel TH; but the alteration is clearly right.

125, 126. In H only. [*Ejice*] Ecce VTHU (all wrong). *Iurgia*] uirga or iurga U; virga H. [*ne crescant*] So in TU; nunc crescunt V; non quiescam H.

127. þe] And þe T; þus þe U. þo] THU om. þo—oþer] eiþer apposid oþer U.

128. [waitide THU] lokede V.

129. sitte—tyme] euene souþ sitte þat tyme TU; þat tyme sitte euen souþ H.

130. and moneyeles] on merueilles

(!) T.

131. [*Musyng* THU] Mony elynges V. *Meeteles*] metelis T; matere U; meting H. wei] weies U.

132. *metels*] meting H; metelis T. han] haþ HU.

133. For] And for THU. pers] peris his H. loue þe] lyf U. ful] wel T; U om. pensyf] pitously U. myn] THU om.

134. ȝif] if þat U.

135. *construweþ*] construed U. nay] T om. *canonistres*] catonistris U.

136. The readings are, *Sompnia ne cures* T; And by hem selue *Sompnia ne cures* (sic) U; *Sompnia ne cures nam mens est humana quod* (?) optat, & seiþ þat we shulde charge no sweuenys H.

137—139. V is here misdivided, and omits part of l. 139, having for it only þat Nabugodonosor hette.

[fol. 400 a. col. 2.] Daniel deuynede · þe Dremels of a kyng,
 Yet Daniel þat Nabugodonosor · [nempne þese clerkes.]
 interpreted that of Daniel seide, "Sir kyng · þi sweuene is to mene, 140
 Nebuchadnezzar (Belshazzar), þat vnkoupe knihtes schul come · þi kin[g]dam to
 clayme;
 Among lower lordes · þi lond schal be departet."
 which turned out As Daniel diuinede · hit fel in dede after, 143
 quite true. þe kyng laste his lordschupe · and lasse men hit hadden.
 Joseph too had a ¶ And Ioseph Mette Metels · ful Meruillous also,
 dream, How þe sonne and þe Mone · and enleuene sterres
 which his father Falden bi-fore his Feet · and heileden him alle. 147
 interpreted, ¶ "Beu fiz, quod his Fader · for defaute we schulle,
 I my-self, and my sones · seche þe for neode."
 and so it came to ¶ Hit fel as þe Fader seide · In Pharaones tyme,
 pass. þer Ioseph was Iustise · Egipte to kepen.
 Wherefore I often ¶ Al pis makeþ me · on Metels to penken 152
 mused upon Piers Mony tyme at Midniht · whon [men] schulde slepe,
 and the priest, On Pers þe plouh-mon · and whuch a pardoun he hedde,
 And hou þe preost inpu gnede hit · al bi pure Resoun,
 and concluded þat Dowel · Indulgence passede, 156
 that Do-well And diuinede þat Dowel · Indulgence passede,
 Bienals and Trienals · and Busschopes lettres

137. *After* how U *has* daniel þe lordis hadden it H. OBS. H *ends*
 prophete. H *reads*, but daniel here.

138. *Daniel*] Daud T. *deuynede*] 145, 6, 7. In T and U only two
 demide T *dremels*] drem T; dremys lines. And Iosep mette merueillously ·
 U. *kyng*] kyng onys U. H *has*, & how þe mone & þe sonne And þe en-
 berip witnes þer of a kingis dremyng. leuene sterres · halsiden hym alle T;
 139. *þat*] H om. [*nempne—clerkes*] And Ioseph mette merueilousliche ·
from U; also in T; þese clerkis hym how þe mone & þe sonne And seuene
 nempneþ H. sterres · hailsede hym al abowtyn U.

141. *vnkoupe knihtes*] an vnkynde 150. *fel*] befel TU. *þe*] his TU.
 kniȝt T; vncouthe kynges U. *king-* 151. *þer*] þat TU. *Egipte*] al
dam] kindam V; kingdom THU. egipte U.
 142. *lover*] lewede T. *lond*] londis 152, 153. *Transposed* in U.
 THU. 152. *me*] me mochil U.

143. *diuinede*] demide T; deuysed 153. *Mony tyme*] Many tymes T.
 H. *hit—dede*] in dede it fel T; in [men] T; VU have I.
 dede it byfel UH. 154. *and—a*] whiche a T; &
 whiche a U. *hedde*] hauip T.

144. *kyng*] lord U. *laste*] les T; 155. *bi pure*] before T.
 lost HU. *lordschupe*] lond H. *lasse*] 156. *diuinede*] he leuide T. *pas-*
 lesse T; false U. *men hadden*] sede] passip T.

lordis hadden it H. OBS. H *ends*
 here.

145, 6, 7. In T and U only two
 lines. And Iosep mette merueillously ·
 how þe mone & þe sonne And þe en-
 leuene sterres · halsiden hym alle T;
 And Ioseph mette merueilousliche ·
 how þe mone & þe sonne And seuene
 sterres · hailsede hym al abowtyn U.

150. *fel*] befel TU. *þe*] his TU.
 151. *þer*] þat TU. *Egipte*] al
 egipte U.

152, 153. *Transposed* in U.

152. *me*] me mochil U.

153. *Mony tyme*] Many tymes T.
 [men] T; VU have I.

154. *and—a*] whiche a T; &
 whiche a U. *hedde*] hauip T.

155. *bi pure*] before T.

156. *diuinede*] he leuide T. *pas-*
 sede] passip T.

Dowel on Domesday · Is digneliche I-preiset,
He passeþ al þe pardouns · of saint Petrus churchē.

surpassed
indulgences.

Now haþ þe pope pouwer · pardoun to graunte, 160
þe peple *with-outē* penaunce · to passe to Ioye.

The pope, I fully
believe, can grant
pardon.

þis is a lef of vre bileuee · as lettret men vs techēþ,

Quodcunque ligaueris super terram, erit ligatum et in celis. Mat. xvi. 19.

And so bileuee I lelly · (vr lord forbeode hit elles!) 163

þat pardoun and penaunce · and preyers don sauē

Soules þat han sunget · seuen siþes dedlich.

¶ Bote trustene to Trienals · treuly me þinkeþ

But to trust to
Triennials is very
unsafe.

Is not so syker for þe soule · sertes, as do-wel. 167

¶ For-þi I rede ȝow Renkes · þat Riche ben on eorþe,

Vppon trust of oure tresour · Trienals to haue,

Beo ȝe neuer þe Baldore · to Breke þe ten hestes ;

¶ And nomeliche, ȝe Meires · and ȝe Maister Iuges,

Ye mayors, and
wealthy judges,
who purchase
pardons,

þat han þe welþe of þis world · for wyse men ben
holden, 172

To purchasen pardoun · and þe popes Bulles.

At þe dredful day of dom · þer dede schullen a-rysen,

when ye stand
before Christ at
doomsday,

And comen alle bi-fore crist · and a-Countes ȝelden,

How þou laddest þi lyf · and his lawe keptest, 176

158. *on Domesday*] at þe day of
dome TU. *digneliche*] ferforþliche U.
I-preiset] vndirfongen TU.

159. *pardouns*] pardoun TU. *of*]
at T. *churchē*] chirche at rome U.

OBS. U *here inserts the Latin line*,
Quodcunque, &c. ; see l. 162.

161. *to—Ioye*] a pena & a culpa T.

162. *a lef*] þe lif T ; a leef U.
techēþ] shewiþ T.

163. *so—lelly*] so I leue lelly T ; y
byleue it wel U. *vr*] TU *omit. hit*]
T *omits*.

164. *don sauē*] do salue T ; to-
gidres Mown saue U, (*the last two
words being in l. 165.*)

165. *sunget*] ȝysnynd T ; synned U.

166. *Bote—to*] And to triste on þis
T ; Ac to traste on þese U. *treuly*]
certes U.

167. *Is*] It is T. *sertes*] trewly U
(see l. 166). *as*] as is TU.

168. *Forþi—Renkes*] þerfore y rede
þat lordes U.

170. *Beo ȝe*] Be þou UT.

171. *Meires—Iuges*] maistris, as
meiris & iuggis T ; maistres, þat men
þat Iuggez holden U.

172. *þat—for*] þat han þe world at
wille & T ; þei to haue welthe of þis
world U.

173. T *omits this line. To*] For to
U.

174. *day—dom*] dom day T. *þer*]
whanne þe T ; whan U.

175. *alle*] T *omits. and acountes*]
accounts to TU.

OBS. U *omits to end of Passus, leav-
ing a small blank space.*

176. *lyf*] life here T.

and your deeds
are rehearsed;
though you had a
sackful of
provincial letters,

What þou duest day bi day · þe Doom þe wol rehersen ;

¶ A powhe ful of pardoun þer · with Prouincials lettres,
þauh þou be founden in Fraternite · a-mong þe foure
Ordres, 179

I will give little
for your pardon
unless Do-well
help you !

And habbe Indulgence I-doubled · bote Dowel þe helpe,
I nolde ȝeue for þi pardoun · one pye hele !

FORþi I counseile alle cristene · to crie crist merci,
And Marie his Moder · to beo mene bi-twene,

God give us grace
to work such
works, that Do-
well at doomsday
will say we did
God's will.

þat God ȝiue vs grace · er we gon hennes, 184

Such werkes to worche · while þat we ben here,

þat aftur vr deþ day · Dowel reherce,

þat atte day of dom · we duden as he us hiȝte.

[*Explicit hic visio willelmi de Petro de Plouzman.*

*Eciam Incipit Vita de do-wel, do-bet, & do-
best, secundum wyt & resoun.*]

177. *day—day*] day T (*by mistake*).
þe wol] wile T.

178. *powhe ful*] pokeful T. *with*
ne þe T.

179. *in*] in þe T.

180. *I doubled*] double-fold T.

181. *nolde*] ne wolde T. *pardoun*]

patent T.

182. *to—crist*] criȝe god T.

185. *while þat*] whiles T.

187. *atte*] at þe T. *us*] T *omits.*

[*Explicit, &c.*] *From* T ; *so also*
UH,D ; *see* Critical Notes *and* Preface.

PASSUS IX.

Incipit hic Dowel, Hobet, and Hobest.

¶ [h]us I-Robed in Russet · Romed I a-boute	Everywhere I
Al a somer sesoun · For to seche Dowel,	wandered, to find
And [fraynide] ful ofte · of [folk] þat I mette	Do-well.
[3if any wiȝt wiste · where do-wel was at Inne,	4
And what man he miȝte be · of many man I askide].	
Was neuer wiht as I wente · þat me wisse couþe	None knew where
Wher þis ladde loggede · Lasse ne more ;	he dwelt.
¶ Til hit fel on a Friday · twei Freres I mette,	8 One Friday, I met
Maistres of þe Menours · Men of grete wittes.	two Minorites,
Ich heilede hem hendeli · as Ich hedde I-leorned,	
And preiede hem, par Charite · er þei [passede furre,]	and asked them
"3if þei [knewen any] Cuntre · or Coostes a-boute	to tell me where
12 Wher þat Dowel dwelleþ · do me to wisse."	Do-well dwelt.
¶ "Mari," quod [þe] Menour · "A-mong vs he dwelleþ,	"With us, at
	times," said one.

Incipit hic, &c. *This is the only title that occurs in V. The large initial þ is omitted by mistake, and a blank space left for it.*

OBS. H₂ is collated with the rest to the end of the volume.

1. *Romed I* I rombide T; y romyð al U; I rome H₂.

3. [*fraynide* TH₂; y frayned U] askede V; see l. 5. [*folk* TUH₂] Men V; see l. 5.

4, 5. *From* T; also in UH₂; V omits.

5. *he* it U. *askide* frayned U.

6. *wente*] wene TUH₂.

7. *loggede*] lengide TH₂; length U.

Lasse ne more] þe lesse ne þe more TH₂.

8. *fel*] befel T; byfel U; befil H₂.

9. *wittes*] wyt T; witte UH₂.

10. *heilede*] hailside TU; halside H₂.

11. *par*] for U. [*passede furre*] furre passede V; passide ferpere TUH₂.

12. [*knewen any* T] knewe ony U; knewen ony H₂; V has *knewe*, omitting any.

13. *dwelleþ*] dwellide TH₂.

14. V has a Menour; TH₂ þe maistris; U þese maistres; cf. ll. 22, 24. *Among*] at hom wiþ U; see l. 20.

- And euer haþ, as Ich hope · and euer schal her-after.”
- “Nay,” said I, ¶ “*Contra*,” quod I as a Clerk · and comsede to dis-
 “even the righteous man puite, 16
 sins seven times a day, [“*Sepcies in die cadit iustus* ;]
- (Prov. xxiv. 16.) Seue sipes a day, seiþ þe Bok · sungeþ þe rihtful mon ;
 And hose sungeþ, I seide · “certes, as me þinkeþ,
 þat Dowel and do vuele · mowe not dwelle togedere.
 so he cannot *Ergo*, he nis not alwey · [at hom] among ow Freres, 20
always be with He is or while elles-wher · to wisse þe peple.”
 you.”
- “I’ll explain that ¶ “I schal seie þe, my sone” · seide þe Frere þenne,
 about the righteous man,” “Hou seuen sipes þe sadde mon · sungeþ in a day ;
 said he. Bi [a forebisene],” seide þe frere · “I schal þe feire
 schewe. 24
- “Put a man in a ¶ Let bringe a Mon In A bot · A-midde a Brod water,
 boat in open sea, And þe wint *and* þe watur · *and* þe waggyng of þe Bot
 and the wagging Makeþ þe Mon Mony tyme · to stomble and to falle ;
 of the boat will (For stonde he neuere so stif · he stumbleþ in þe wag-
 make him stumble, though gyng) ; 28
 he is safe.
- Yet if he neglects And ȝit he is saaf and sound · and so him bi-houeþ ;
 the helm, he will For ȝif he ne rise þe raþer · and rauhte to þe steorne,
 be upset by his þe wynt wolde *with* þe water · þe Bot ouer-prowe ;
 own fault. þer weore þe Monnes lyf I-lost · þorw [lachesse] of
 [fol. 400 b. col. 1.] himselue. 32
- Even so on earth. Riht þus hit fareþ,” quod þe Frere · “bi folk her on
 eorþe ;

15. *as*] TH₂ omit.
 16. V omits the Latin quotation ; TUH₂ give it.
 17. *a day*] on þe day U ; TH₂ omit. sungeþ] falliþ TUH₂. mon] TUH₂ omit.
 18. *I seide*] I seiþe TH₂ ; he seiþ U. as] TUH₂ omit.
 19. *þat*] TH₂ omit.
 20. [*at hom* TH₂] a tom V ; U omits ; see l. 14.
 21. *or while*] oþer while TH₂ ; som tyme U.
 22. *sone*] sawe U. *seide*] seiþ U.
 23. How seuen sithes on þe day · þe sadde man synnes U.
 24. [*a forebisene* TUH₂] ensaumple V. *seide*] quod TUH₂.
 25. *a Brod*] the brode H₂.
 26. *And þe wint*] þe wynd TUH₂. *waggyng—Bot*] wawes eke H₂.
 27. *þe—tyme*] many tyme þe man U. *to—falle*] to falle & to stande TUH₂.
 29. *and sound*] U omits.
 30. *rise*] arise TUH₂. *and—steorne*] & ariȝt stered TH₂ ; and rauhte þe stere U.
 31. *Ouerprowe*] ouertorne H₂.
 32. *þorw*] for TUH₂. [*lachesse* TUH₂] sleuþe V.
 33. *hit*] TH₂ omit.

- ¶ þe watur is liknet to þe world · þat wonieþ and waxeþ;
 þe goodes in þis world · ben lyk þis grete wawes,
 Riht as wyndes and watres · waleweþ aboute. 36 The waves are
this world's
fluctuating riches.
- ¶ þe Bot is liknet to þe Bodi · þat Brutel is of kuynde;
 And þorw þe fend and his Flesch · and þe False world
 Sungeþ þe sadde Mon · seuen sipes in þe day. 39 The boat is the
frail body.
- ¶ But dedly sunne doþ he not · for Dowel him helpeþ,
 þat is charite þe Champion · cheef help azeyn sunne;
 For he strengþeþ þe to stonde · he stureþ þi soule,
 þat þauz þi bodi Bouwe · as a Bot in þe Water,
 Euer is þi soule saaf · Bote zif þi-self wolle. 44 Yet the just man
doth no *deadly*
sin, and is safe.
- ¶ Folewe þi Flessches wil · and þe fendes aftur,
 And do dedlich sunne · and drenche þi-seluen,
 God wol soffre þe dye so · for [þi-self hast þe maistrie].”
 ¶ “I haue no kynde knowyng,” quod I · “to conceyue
 þi wordes, 48 If thou do *deadly*
sin, thou art
justly drowned.”
- But zif I may liuen and loken · I schal go lerne betere.
 I beo-take þou to crist · þat on [þe] Crois diȝede.”
 And þei seiden þe same · “God saue þe from mischaunce,
 And ȝiue þe grace vppon grounde · In good lyf to ende.”
- þus I wente wyden wher · Dowel to seche; 53 Again I wandered
wide, seeking
Do-well, and
came to a grove,
- And as I wente bi a wode · walkyng myn one,
 Blisse of þe Briddes · made me to Abyde,

34. *liknet*] lyk U. *wonieþ*] wanip
T; wanyeth UH₂. Also, U reads wax-
eth and wanyeth.

35. *in þis world*] of þis ground
TUH₂. *ben—grete*] arn lyk to þe U.

36. *Riht*] That H₂T; And U. *wale-
weþ*] wawen TH₂; wawes U.

37. *liknet*] like TU; liken H₂.
Brutel] britel TUH₂.

38. *And*] That H₂TU. *his*] þe TUH₂.

39. *sipes*] tymes TH₂. *in*] on U.

41. *þat*] And þat TH₂. *is*] H₂ om.
azeyn sunne] of alle U.

42. *Azens synne* for to synne · he
stireth þe soule U (*corruptly*). he
stureþ] & sterip TH₂.

43. *a Bot*] bot doþ TH₂; a boot doþ
U.

44. *Euer*] Ay TUH₂. *zif*] þou TH₂;

U omits. *wolle*] wilt TH₂; wolt U.

45. *fendes*] feend U; fende H₂.

46. *þi-seluen*] þi soule U.

47. *dye so*] to deiȝe so TH₂; to dey
U. *þi-self—maistrie*] so in TH₂; þou
hast þe maistry U; þou art þin owne
Mayster V.

48. *quod I*] U omits.

50. *beotake—to*] bekenne þe TUH₂.
[þe TUH₂] V omits.

51. *God*] TUH₂ omit.

52. *vppon grounde*] on þis erþe
TUH₂.

53. *wyden wher*] wyde where TH₂;
wide whare U.

54. *And*] T omits. *myn one*] me
alone U.

55. *to*] TUH₂ omit.

and listened to
the sweet birds'
lays.

And vnder A Lynde, vppon A launde · leonede I a
stounde, 56

Then I slept
again, and had a
wondrous dream.

For to leorne þe layes · þat louely foules maden.
Blisse of þe Briddes · Brouzten me a slepe ;
þe Meruiloste Meetynge · Mette I me þenne
þat euere dremede driht · In drecchyng, I wene. 60

One like myself
came, and called
me by name,

¶ A Muche Mon, me pouhte · lyk to my-seluen,
Com and clepede me · be my kuynde nome.

who said, he was
Thought.

¶ "What art þou," quod I · "þat my nome knowest?"
"þat þow wost wel," quod he · "and no [wizt] betere."
"Wot I," quod I, "ho art þou?" · ["thought," seide he]
þenne, 65

"Thought," said
I, "tell me where
is Do-well."

"I haue suwed þe þis seuen ȝer · seȝe [þou] me no raþere?"
¶ "Art þou þouȝt?" quod I þo · "const þou me telle,
Wher þat dowel dwelleþ · do me to wisse?" 68
¶ "Dowel," quod he, "and Dobet · and Dobest þe
bridde

"Whoever is
meek, mild, and
true," said he,

Beoþ þreo faire vertues · and beoþ not fer to fynde.
H[o] is Meke of his Mouþ · Mylde of his speche,
Trewes of his tonge · and of his two hondes, 72
And bi his labur or bi his lond · his lyflode wynneþ,
And trusti of his taylende · takeþ bote his owne,

56. *leonede* I] lenide I me TH₂; y
lened me U.

57. *For to leorne*] To lerne TH₂;
To lithen U. *þat*] þe U. *foules*]
briddis TUH₂.

58. *þe*] þise T. *a slepe*] on slepe
UH₂.

59. I] TUH₂ omit.

60. *þat euere dright in doute* ·
drempte, as I wene U. *In drecchyng*]
in doute as TH₂.

61. *Muche*] muchel TH₂; mykil U.

62. *clepede*] callide TUH₂. *kuynde*]
kynde T; righte UH₂.

63. I] I þo TH₂.

64. *þow wost*] wost þou U; thou H₂
(*by mistake*). [wizt TUH₂] bodi V.

65. *Here* V is *corrupt*, having
þhouȝte I me seide I þenne; T reads,

þouȝt, I-seide he þanne; H₂ has, thouȝt,
seyde he than; *the reading given is*
from U; see note.

66. *suwed*] swyed U. *þis*] TH₂
om. seȝe] seiȝe þou TH₂; seȝe þou U;
V omits þou.

67. *quod I þo*] þo quod I TH₂; þo,
quod he U (*wrongly*). *const þou*] þou
coupeþ TH₂; coudest þou U.

68. *Wher þat*] Where TUH₂. *do*]
& do TH₂.

70. *fer*] for TH₂ (*wrongly*).

71. *Ho*] V has He, by mistake;
Who-so TUH₂.

72. *Trewe*] Treuthe H₂ (*corruptly*).

73. *And—lond*] And þoruȝ his
labour or his lond TH₂; And þurw
þe labour of his handes U.

74. U omits. *And*] TH₂ omit.

And is not dronkeleuh ne deynous · Dowel him foleweþ. "him Do-well follows.

DObet doþ þus · bote he doþ muche more ; 76

He is as louh as a lomb · louelich of speche ; Do-bet does even more, and gives to the needy, and hath rendered the Bible,

While he haþ ouzt of his owne · he helpeþ þer need is, þe Bagges and þe Bi-gurdeles · he haþ broken hem alle þat þe Auerous hedde · or eny of his heires ; 80

And wiþ Mammonas moneye · haþ maked him frendes, And is Ronnen in-to Religiun · And haþ Rendret þe

Bible,

And precheþ þe peple · seint poules wordes,

and preaches from the text, 2 Cor. xi. 19.

Libenter sufferte.

¶ ' 3e wyse, soffreþ þe vn-wyse ' · wiþ ow for to libbe, And with glad wille doþ hem good · for so god himself hiȝte. 85

Dobest is a-boue boþe · And Bereþ A Busschopes cros, Do-best is above both, and bears a bishop's crosier.

Is hoket atte ende · to holden [hem] in good lyf.

A pyk is in þe [potent] · to punge a-doun þe wikkede, þat wayten eny wikkednesse · Dowel to teone. 89

And as Dowel and Dobet · duden hem to vnderstonde, Do-well and Do-bet have crowned a king,

PAt ȝif Dowel or Dobet · dude aȝeyn Dobest, 92

[And were vnþuxum at his biddinge · and bold to don ille],

75. is not] nouȝt TH₂. deynous—foleweþ] deignous of speche U (see l. 77), omitting l. 76, and part of l. 77.

76. U omits. doþ þus] þus doþ TH₂.

78. ouzt] U omits. helpeþ þer] delith þer moste U.

79. Bigurdeles] bygirdles U ; breigerdlis T ; breigu[r]delis H₂. broken hem] so in TUH₂ ; V has hem broken, which spoils the line.

80. þat þe Erl Auerous · hadde, or his eires TUH₂.

81. haþ maked] he haþ mad TH₂ ; haþ mad U.

82. into] to TH₂.

83. sufferte] so in TH₂ ; U omits this quotation ; V is indistinct.

84. 3e] The TH₂.

85. glad] good U. god—hiȝte] our lord highte U ; god bit hym TH₂.

86. boþe] hem boþe TUH₂.

87. atte] at þat on TH₂ ; at þe ton U. [hem U] him V ; men TH₂.

88. in—potent] in þat potent TH₂ (but H₂ omits in) ; in þe potents U ; V has in þe ende, copied by mistake from l. 87. punge] pynche U.

89. wayten] haunteþ U.

90. duden hem] dede hem T ; don hem H₂ ; doþ him U.

91. A] o T.

92. þat] And U. or] and TH₂.

93. From T ; also in UH₂.

þen schulde þe kyng comen · And casten hem in prison,
And puiten [hem] þer In penaunce · *with-ouȝten* pite or
grace,

with consent of
Do-best."

Bote ȝif Dobest beede for [hem] · a-byde þer for euere !
¶ þus Dowel and Dobet · And Dobest þe þridde 97
Crounede on to beo kyng · And bi heor counseil worche,
And Rule þe Reame · bi Red of hem Alle,
And oþerwyse elles not · bute as þei þreo assenten."

I thanked him,
and asked him
where these three
dwelt.

¶ I þonkede [þouȝt þo · þat] he me so tauȝte, 101
" But ȝit sauereþ not me þi siggyng · so me God helpe,
More kuynde knowyng · I coueyte to here,
Hou Dowel and Dobet · and dobest beþ on eorþe." 104

"Only Wit can
tell thee," said he.

¶ "But wit con wisse þe," quod þouȝt · " wher þeos þre
dwelleþ,

Elles not no Mon · þat nou is alyue."

So Thought and
I went on till we
met Wit.

¶ þus þouȝt and I also · þroly we eoden
Disputyng on Dowel · day aftur oþer, 108
And er we weoren war · *with* Wit conne we meeten.
¶ He was long and lene · to loken on ful symple,
[Was no pride on his apparail · ne no pouert noþer],
Sad of his semblaunt · and of softe speche. 112

I asked Thought

I durste meue no mateere · to make him to Iangle,

94. þen] þat þanne TH₂. schulde—
kyng] þe kyng schulde U.

95. puiten] putten TUH₂. [hem
TUH₂] him V. þer—penaunce] in
prisonne U.

96. Bote ȝif] But TH₂; & but ȝif
U. beede] bede TU; bidde H₂. [hem
TUH₂.]

98. heor] his TUH₂; him V.

99. bi Red] be red T; be rede H₂;
for reed U.

100. oþerwyse elles] oþere wise &
ellis TUH₂. þei] þese U. assenten]
assentide T.

101. [þouȝt—þat] so in TH₂;
þouȝte so · þat U (where so is an
error for þo); V has him feire · þo.

102. not me] me nouȝt TH₂; me not
U.

103. here] lere TH₂; lerne U.

104. How do-wel, do-bet, & do-
best · don on þis erþe TH₂; How do-
wel and do-bet · don on þis erþe U.

105. quod] U omits (by mistake).
þeos] þo TUH₂.

106. not] wot T; woot UH₂.

107. þouȝt & I þus · þre dayes we
ȝeden TUH₂. eoden] V really has
eodem, by mere mistake.

109. neoren war] ywar were T;
I-war were H₂. with] U om. conne]
gonne TH₂; gunne U.

110. to—simple] lyk to non oþer
TUH₂.

111. From T; also in H.; VU
omit.

112. softe] a softe TH₂; a sad U.

113. durste] ne durste TH₂.

Bote as [I bad þouȝt] þo · to beo mene bi-twene,
To putte forþ sum purpos · to preuen his wittes.

[fol. 100 b. col. 2.]
to ask him a
question for me,

¶ þenne þouȝt þat tyme · seide þeose wordes, 116 and he asked him
“Wher Dowel and Dobet · and Dobest beoþ in londe, where Do-well,
Oure wille wolde I-witen · ȝif wit couþe [hym] techen.” Do-bet, and Do-
best dwelt.

114. But as I bad þouȝt þo · be mene
betwene TH₂U; *but* U *has* to be me
bytwene; V *has* þouȝt bad, *omitting* I.
115. *to preuen*] & *prouen* T.

116. þouȝt] H₂ *om.* þat] in þat TUH₂.
117. *Wher*] Where þat TUH₂.
118. *Oure wille*] Here is wil TUH₂.
[*hym* TH₂U] V *omits*.

PASSUS X.

[*Passus primus de dowel, &c.*]

"Do-well dwells,"
said Wit, "in a
castle made by
Kind of four
things,

earth, air, wind,
and water.

Within the castle
Kind has enclosed
the lady Anima,

whom 'the prince
of this world'
hates.

Do-well, Do-bet,
and Do-best are
her appointed
keepers.

Sire Dowel dwelleþ," quod wit · "not a day hennes,
In A Castel, of kuynde I-mad · of foure kunne
þinges,

Of Erpe and Eir hit is mad · I-medelet to-gedere,
Wip wynt and wip watur · ful wittiliche I-Meint. 4

Cuynde haþ Closet þer-In · Craftiliche wip alle,

A loueli lemmon · lyk [to] him-self,
Anima heo hette ; · To hire haþ Envye

A proud prikere of Fraunce · *Princeps huius mundi*, 8
And wolde wynnen hire a-wei · with wiles ȝif he mihti.

Bote kuynde knoweþ hit wel · and kepeþ hire þe betere,

And haþ I-don hire to Sire [Dowel · duke of þese
marches.

Dobet is hire damysele · sire] Doweles douȝter, 12
And serueþ þat ladi lelly · boþe late and rape.

Passus, &c.] so named in TUH₂.

OBS. Throughout this Passus the readings of H₂ agree with those of T, except where specially given.

1. dwelleþ] U omits.

2. of—I-mad] þat kynde made TU.
foure kunne] foure skenis T; foure
skynnes H₂.

3. Eir] of eyr UH₂.

4. ful—I-meint] witzliche enioynede
T; wittily enioyned U.

6. A—lemmon] A lemman þat he

louip TU. [to] in TUH₂; V omits.

7. U resembles V; TH₂ are corrupt;
Anima · he haþ to hire euuye T;
Anima he hath to hem enuye H₂.

8. Princeps] sire princeps H₂.

10. hit] þis U; hire T.

11. 12. V omits the words within
brackets by mistake, owing to the
repetition of sire; they are supplied
from U; 1. 11 is alike in TH₂, but in 1.
12 TH₂ have sistir instead of douȝter.
13. þat] þis TU.

þus Dowel and Dobet · and Dobest þe þridde

Beoþ Maystres of þis Manere · þat Mayden to kepen.

¶ But þe Cunstable of þe Castel · þat kepeþ hem alle, 16

Is a wys kniht wiþ alle · Sire Inwit he hette,

And haþ fyue feire sones · bi his furste wyf ;

¶ Sire seowel and seywel · And herewel þe [h]ende,

Sire worche-wel-with-þin-hond · A wiht mon of strengþe,

And sire Godfrei Gowel · grete lordes alle. 21

¶ þeose sixe ben I-set · to saue þe Castel ;

To kepe þis wommon · þis wyse men ben Charget,

Til þat kuynde come or sende · And kepe hire him-
seluen." 24

¶ "What calle ȝe þe Castel," quod I · "þat kuynde haþ

I-maket,

And what cunnes þing is kuynde · con ȝe me telle?"

¶ "Kuynde," quap he, "is C[r]eatour · of alle kunne
[beestes],

Fader and Foormere · þe furste of alle þing ; 28

þat is þe grete God · þat bigynnyng hedde neuere,

þe lord of lyf and of liht · of [lisse] and of peyne.

Angeles and alle þing · [arn] at his wille,

Bote Mon is him Most lyk · of Marke and of schap ;

For wiþ word þat he warp · woxen forþ Beestes, 33

And alle þing at his wille · was wrouȝt wiþ a speche,

Dixit et facta sunt ;

The constable of
the castle is In-
wit [Conscience],

whose sons are
See-well, Say-
well, Hear-well,
Work-well, and
Go-well."

"What is the
castle's name?"
said I, "and who
is Kind?"

"Kind is the
great Creator,
who made all
things ;

man being most
like Himself.

Ps. cxlviii. 5,
(Vulg.)

15. þis] þe U. þat] þis T ; þe U.

17. Inwit] bouȝt T (wrongly).

18. And] He U.

19. and] sire U (twice). hende]
so in TUH₂ ; V has ende.

20. A] and UT (wrongly) ; a H₂.

22. sixe] vij U (owing to and in l.
20).

23. þis wyse] wise U.

24. Til þat] Til TU. And] to T.

25. þe] þat T ; þis U ; þe H₂. haþ]
so in TUH₂ ; V really has haþ þus,
but þus is best omitted.

26. T omits ; U has, Of what kynne
thinge · cunne ȝe me telle ; H₂ agrees

with V.

27. Creatour] creatours U. kunne
beestes] kenis bestis T ; kynne bestis
U ; V has best, but see l. 33.

28. þe] U omits. alle] H₂ omits.

29. þat] And þat TU. is þe] he is
U. bigynnyng] gynnynge TU.

30. liht] liþ T. [lisse TH₂] Blisse
VU. peyne] pyne U.

31. [arn TUH₂] ben V.

33. wiþ] þorȝ TU.

34. þing] TUH₂ om. dixit—sunt]
Faciamus hominem ad ymaginem et
similitudinem nostram U ; see l. 41.

Saue Mon þat he Made · Ymage to him-seluen,
 3af him goost of his Godhede · and grauntede him Blisse,
 Lyf þat euer schal lasten · and al his lynage aftur. 37

The castle is
 called *Caro*.

¶ þat is þe castel þat kuynde made · *Caro* hit hette,
 And is as muche to mene · As Mon wip a soule,
 þat he wrouhte with Werk · and wip word boþe; 40

Gen. i. 26.

þ Orw miht of his Maieste · Mon was I-maket,
 [*Faciamus hominem ad ymaginem et similitudi-*
nem nostram.]

Inwit and alle wittes · ben closet þer-Inne,
 For loue of þat ladi · þat lyf is I-nempnet;
 þat is *Anima* þat ouer al · in þe Bodi wandureþ, 44
 But in þe herte is hire hom · hizest of alle;
 Heo is lyf and ledere · and a lemmon of heuene.

The lady is Life,
 or *Anima*, and
 dwells in man's
 heart;

Inwit is þe help · þat *Anima* desyreþ;
 After þe grace of God · þe gretteste is Inwit. 48

In-wit is in his
 head, and rules
Caro and *Anima*.

¶ Inwit in þe hed is · and helpeþ þe soule,
 For þorw his connyng he [kepeþ] · *Caro et Anima*
 In Rule and in Reson · bote Recheles hit make.

¶ He eggeþ þe [eiþe-siht · and herynge] to goode, 52
 Of good speche and of cunynge · he is þe biginnere,
 In Monnes Brayn he is most · and mihtiest to knowe,
 þer he is Bremest · But ȝif blod hit make.

He is most in the
 brain, and

37. *euere*] ay TU. *al*] U om.

38. *hette*] hatte TU; hattith H₂.

39. *And is*] Is U; TH₂ omit. *to*] forto H₂. *As*] þat T. *a*] his T; þe U.

40. U omits. *werk*] werkis T. *word*] wordis T.

41. *his*] þe TU. *Mon*] whan (!) U. *Faciamus, &c.*] *From* U above, at l. 34; TH₂ insert it here, but omit et similitudinem.

42. *ben closet*] enclosid ben T; bien I-closid H₂.

44. *in*] U omits.

46. *and a*] and U; a T.

47. *help*] halle T.

48. *þe—Inwit*] Inwyt is þe grettest TU.

49. *and helpeþ*] & an help to T;

an help to UH₂.

50. *he kepeth*] is kept TU; hence the reading of V, viz. he clepeþ, is a mere mistake for he kepeþ; see l. 16.

52. The readings are,

He eggeþ þe iþe siht · and
 Bringeþ to goode V;

He (It H₂) eggþ eiþe-siht · &
 herynge to gode TH₂;

He eggide eye to sighte · and
 herynge to gode U.

In V, iþe is probably written for iye or eiye.

53. *Of*] Ofte H₂. *good—cunynge*] speche & of goynge U.

55. *he is*] is his bour TU. ȝif] hoot U.

For whonne Blod is Bremore þen Brayn · þen is Inwit contends against the passions.
I-bounde, 56

And eke wantoun and wylde · withouten eny Resoun.

IN 3onge Fautes and Fooles · with hem Fayleþ Inwit, Children, idiots, and sots have but little In-wit.

And eke in [sottes] þou miht seo · þat sitteþ atte Ale;

þei heldeþ Ale in heore hed · til Inwit beo a-dreynt, 60

And [ben] Brayn-wode as Beestes · so heore Blod waxeþ.

¶ þenne haþ þe Pouke pouwer · Sire *Princeps huius mundi*, Over sots the devil has power,

Ouer suche Maner Men · Miht in heore soules.

Bote In Fautes ne in Fooles · þe Fend haþ no miht but not over children and idiots,

For no werk þat þei worchen · wikked or elles; 65

Bote þe Fadres and þe Frendes · For Fau[n]tes schul be whose guardians are responsible for them,
Blamet

Bote þei witen hem from wantounesse · whil þat þei ben
3onge.

¶ And 3if þat þei ben pore or Catelles · to kepen hem
from ille, 68

þenne is holy chirche a-signet · to helpen hem and sauen or else the Church protects them.
From Folyes, and Fynden hem · til þat þei ben
wysore.

¶ Bote vche [wiȝt] in þis world · þat haþ wys vnder-
standinge,

Is Cheef souereyn [of] him-self · his soule for to 3eme,

56. *Bremore þen*] brent in U. *Inwit*] þe wit U.

58. *3onge*] U om. *with*] in U.

59. [*sottes*] UTH₂; V *has* wrecches. *atte ale*] at þe nale TU; at þe ale H₂.

60. *heldeþ*] helde T; heeld U; holde H₂. *adreynt*] drenchit TU.

61. [*ben*] *So in* TU; bien H₂; V omits. *Braynwode*] brayned U.

62. *princeps—mundi*] omitted in U; see note.

63. *men*] of men T. *in*] is in U.

64. *ne in*] and U. *Fend*] deuil T. *miht*] wit U.

65. *no*] to U (*wrongly*).

66. *Faderes*] fadir TU. *Fautes*] TU] V *has* Fautes.

67. *Bote*] But 3if T. *witen*] wone U. *3onge*] 3oupe T (*sic*); 3onge H₂.

68. *And 3if*] And H₂; ac if U. *þat*] TU om. *to*] and U.

69. *assignet*] owynge T; awynge U.

70. *Fynden*] fende H₂. *þat—wysore*] þei ben wise T. U *reads*, And for to fynde hem forþ · til þei ben wisere.

71. *Bote*] And TU. [*wiȝt* T; *wight* U] mon V. *þis*] þe U. *haþ*] H₂ omits *by mistake*.

72. [*of* H₂] ouer TU; V omits. *for to*] to TU.

And Cheuesschen him from charge · whon he childhode
passeþ, 73

Saue him-self from sunne · for so him bi-houep;
For worche he wel oþer wrong · þe wit is his oun.

[fol. 401 a. col. 1.]
Do-well destroys
vices, and saves
the soul.

ÞEne is Dowel a Duyk · þat distruieþ vices, 76
And saueþ þe soule · þat sunne haþ no miht
To Route ne to Reste · ne to Rooten in þe herte;
And þat is drede of God · for Dowel hit makeþ,
Hit is bigynnyng of goodnesse · God for to drede; 80
[Salamon it seide · for a soþ tale],

Prov. ix. 10.

Innecium sapiencie, timor domini.

For doute, Men dop þe Bet; · drede is such a Mayster
þat he makeþ Men Meoke · and Mylde of heore speche,
And alle kunne scolers · In Scoles forte lerne; 84

Do-bet is to
beware of
punishment; see
Ps. xxii. 4 (Vulg.)

þenne is Dobet to beo war · for betyng of ȝerdes,
And þerof seiþ þe Sauter · þi-seluen þou miht reden,
Virga tua [et baculus tuus, ipsa me consolata sunt.]
[Ac ȝif clene conscience acorde · þat þi-selfe dost wel],
Wilne þou neuere in þis world · forte Dobetere; 88
For, *Intencio [indicat hominem].*

Act always by
advice of
Conscience.

¶ Bi Counseil of Conscience · a-Cordynge with holy
churche,

Loke þou wisse þi wit · and þi werkes aftur;
For ȝif þou comest aȝein Conscience · þou Cumbrest þi-
seluen,

73. *cheuesschen*] cheuissþ TU. *from*] for any TU.

74. *Saue*] To saue U. *bi-houep*] behouid H₂.

75. *wit*] wyte U.

76. *þat*] and U.

77. U *omits*.

78. *To*] Ne U. *lo—þe*] roren in þin T.

79. *for*] TU *omit*.

80. And is þe begynnyng · god for doute U. *drede*] douten TU.

81. *From* T; also in UH₂. *timor*] est timor T.

83. *þat he*] And þat U.

84. *kunne*] kynne U; kynde T.

scolcs—lerne] scole to lerne T; scole to lere U.

85. *Dobet—war*] do-bet to ben ywar T; do-bet ywar H₂; dowel to drede U. *ȝerdes*] þe ȝarde TU.

86. *þerof*] þere U. *þiseluen*] þe salme TU. *The Latin is from* TU; V *has only* *virga tua*, &c.

87. *From* T; so also UH₂; V *has a corrupt line*, Bote Clene Conscience a-Corde · Bote þi-self Dowel. *clene*] þi clene U.

88. *forte*] why for to UH₂. [*indicat hominem* TUH₂] V *indistinct*.

89. *Bi*] Wiþ U. *with*] of H₂; T *omits*.

And so wisesseþ Godes Word · And holiwrit boþe ; 92

[*Qui agit contra conscientiam, edificat ad iehennam.*]

Bote ȝif þow worche bi godus word · I warne þe for þe
beste,

What so men worden of þe · wrappe þe neuere ;

Catoun Counseileþ so · tak [kepe] of his teching,

Cum recte viuas, ne cures verba malorum ;

¶ Bote suffre and sitte stille · And sech þou no furre,
And beo glad of þe grace · þat God haþ þe I-sent ; 97
For ȝif þou cumse to Clymbe · and Coueyte herre,
þou miht leose þi lounnesse · for a luitel pruyde.

¶ I haue lerned hou lewede men · han lered heore
children, 100

þat selden Moseþ þe Marbelston · þat men ofte treden ;

¶ And Riht so walkers · þat walken A-bouten
From Religion to Religion · Recheles ben þei euere.

And men þat Cunne mony Craftes · Clergie hit telleþ,
þruft or þeodam with hem · selden is I-seye ; 105

Qui circuit omne genus, [nullius est generis.]

Poul þe Apostel · In his pistel wrot

In ensaumple of suche · Rennars a-boute,

And for wisdam Is writen · as wisesseþ Clerkes, 108

Cato (Dist. iii. 3)
advises us to
despise calumny.

Men say, the
stone men oft
tread on gathers
no moss ;

and he who is
Jack of all trades,
is master of none.

Remember Paul's
advice,

92. T omits, but not H². holiwrit
boþe] holi chirche aftir U. The
Latin quotation is from U ; TH₂ have
only the first four words of it.

93. for þe] þe T.

94. worden] seyn U.

95. so] T omits. [kepe UTH₂]
hede V. Catoun conseileþ þe · to take
kepe on þis þinge U.

96. And] U om. furre] ferþere TU.

97. þe Isent] I-sent þe T ; þe sent U.

98. herre] to ben heiere U ; hiȝere
H₂.

100. lerned] herd TU. how] ȝou H₂.
lered] lernid T.

101. þat selde men seþ þe marbil ·
þat men ofte dreden T ;
(corrupt) ;

þat seelde men seen þe marbil
mose · þat men ofte mouen U ;

That selde men seth the
marbul · that ofte men
tredith H₂.

102. walkers] be romberis T ; by
renneres U. walken] rennen TU.

104—162. Omitted in H₂.

104. And] Ne T. mony] alle U.
Clergie—telleþ] clergie techip euere
T ; and clergie boþe U.

105. þeodam] þedom TU. hem]
þo TU. selden is] is seldom U. [nul-
lius—generis] in U ; &c. T ; V omits.

106. wrot] wrot it TU.

107. of—Rennars] of suche ·
schulde not renne T ; þat siche ·
schulde not renne U.

108. U omits. as—Clerkes] &
witnessid in churches T. The Latin
is from U ; T has, In eadem vocacione
qua vocati estis, state, &c. ; V omits.

1 Cor. vii. 20.

[*In ea vocatione qua vocati estis, in eadem permanetis*].

3if þou beo Mon I-Mariet · Monk, oþur chanoun,
Hold þe stable and studefast · And strengþe þi-seluen
To beo blesset for þi beryng · 3e, Beggere þauh þou
weore !

Murmur not
against God, but
be content.

¶ Loke þou grucche not on god · þau3 he þe 3eue
luytel,

Beo payed wiþ þi poreion · porore or Ricchore. 113
þus in drede lyp Dowel · And Dobet to soffren,
For þorw soffraunce seo þou miht · hou souereyn[es]
Ariseþ ;

Luke xiv. 11.

Qui se humiliat, [exaltabitur, &c.] ;

And so lerede vs luc · þat lyzede neuere. 116
And þus of drede and his dede · Dobest aryseþ,
Whuch is Flour and Fruit · I-fostred of Bope.

As the sweet red
rose grows on a
rough briar,

¶ Riht as þe Rose · þat Red is and swote,
Out of a Ragged Roote · and of Rouwe Breres 120
Springeþ and spredeþ · þat spicers desyreþ.

or wheat grows
from a weed, so
Do-well, Do-bet,
and Do-best

¶ Or as whete out of a weod · waxeþ vppon eorþe,
So Dobest out of Dowel · and Dobet doþ springe 123
A-Mong men of þis [molde] · þat Meke ben, or
kuynde ;

spring out of the
lowly.

For loue of heore lounnesse · vr lord 3iueþ hem grace
Such werkes to worche · þat he is with apayet.

110. *þiseluen*] þi soule U.

111. *3e—þou*] þe biggere þei3 þou
T; 3if þou a beggere U.

112. *3eue*] gyue þe T.

113. *porore—ricchore*] pore oper
riche T; be it pore or riche U.

114. *And*] T omits.

115. *þorw*] þus þurw U. *souereyn*
V] *soueraynes* TU. U *has a blank*
space for the Latin; exaltabitur, &c.,
is from T.

116. U omits this line, and T inserts
it before the quotation. *lerede*] lerip
T.

117. *his*] here T; of our U.

118. *Flour—Fruit*] þe flour & þe
fruyt TU. of] on U.

119—121. *Wrongly made into two*
lines in TU. þe Rose] a Rose TU.
þat—and] T omits.

120. *of—Breres*] as a rowhe brere
U; a rou3 brere T.

121. *Springeþ*] þat springeþ U.

122. *a*] TU omit. *vppon*] out of þe
TU.

123. TU transpose Dowel and
Dobet. *doþ*] gynneþ TU.

124. [*molde* TU] World V. or] &
TU.

126. *þat*] as T.

- Furst and foreward · to folk þat ben I-weddet, They that keep wedlock please God.
 And libbeþ as heore lawe wole · hit likeþ God
 almihti; 128
- For þorw wedlac þe world stont · hose wol hit I-knowe.
 þei ben Ricchest in Reame · and þe Rote of dowel;
 For of heore kuynde þei come · þat confessours beþ Of such come confessors, martyrs, monks, &c.
 nempned, 132
- Boþe Maydens and Martires · Monkes an Ancres,
 Kynges and Knihtes · and alle cunne Clerkes,
 Barouns and Burgeis · and Bonde Men of townes.
- ¶ Fals folk and Feiples · þeoues and lyzers False folk are conceived in an ill hour, like Cain,
 Ben Conseyuēt in Curset tyme · as Caym was on Eue,
 After þat Adam and Eue · hedden eten of þe Appel 137
- Aȝeyn þe heste of him · þat hem of nouȝt made.
 ¶ An Angel in haste · þennes hem tornde
 In-to þis wrecchede world · to wonen and to libben who was conceived just after the Fall.
 [In tene & in trauaile · to here lyues ende]; 141
- In þat Corsede Constellacion · þei knewen to-gedere,
 And Brouȝten forþ [a barn] · þat mucche bale [wrouȝte.]
- ¶ Caym men cleped him · In Cursed tyme engendret,
 And so seiþ þe sauter · seo hit whon þe likeþ, 145
- Concepit in dolore, [et peperit iniquitatem, &c.]* Ps. vii. 15 (Vulg.).
- And alle þat come of þat Caym · Crist hem hatede Aftur,
 And Mony Milions mo · of Men and of Wymmen

127. *Ferst—forward*] And foremost & ferst T; Formest and first U.

128. *lawe wole*] lawis wiln T. *hit*] þat U.

129. *Fbr*] þat T; And U. *hose*] whoso TU.

130. *Ricchest—Reame*] þe riccheſte of reaumes TU.

131. *kuynde*] kynde T; kyn U.

132. *martires*] nonnes TU.

134. *townes*] towne U.

135. *Fals*] Ac fals TU. *þeoues*] as þeuis TU.

136. *on*] and U (*wrongly*).

137. *Eue*] she T. *hedden*] TU *omit. of*] TU *omit.*

138. U *omits.*

139. *haste*] angir T. *þennes—tornde*] hiȝte hym (hem U) to wende TU.

141. *From* U; also in T. in *trauaile*] trauaille T.

142. *þei*] þat þei U.

143. [*a barn* TU] Barnes V. [*wrouȝte* TU] wrouȝten V; cf. *next line*.

144. *men—him*] þei hym callide TU.

145. *Part of the Latin is from T; U here inserts a wrong quotation, Quare via, &c.; for which see Pass. XI. l. 23.*

146. *And*] TU *omit. hem hatede*] hatide hem U; hatid T.

Seth's kindred
inter-married
with Cain's,

þat of Seth and his Suster · seppen forþ coome; 148
For þei Marieden to corsed Men · þat comen of Caymes
kuynde.

For alle þat comen of þat Caym · A-Cursed þei weren,
And alle þat couplede hem to þat kun · crist hem hatede.
dedliche.

though God
warned Seth
against it.

Forþi he sende to [Seth] · And seide him bi an Angel,
To kepe his cun from Caymes · þat þei coupled not
to-gedere. 153

¶ And seppen [Seth] and his suster sed · weren spoused
to Caymes,

A-ȝeyn Godes heste · Gurles þei geeten,

God was wroth
with them.

þat God was wroþ with heor werk · And suche wordes
seide, 156

Gen. vi. 7.

Penitet me [fecisse hominem];

And is þus muche to Mene · A-monges ȝou alle,

[fol. 401 a. col. 2.]

þat I makede Mon · nou hit me for-pinkeþ;

¶ And com to Noe Anon · And bad him not lette

Wherefore He
bade Noah build
the ark,

Swipe to schapen A schup · of schides and Bordes; 160
Him-self and his sones þre · And seppen heore wyues,
Bringen hem to þe Bot · And byden þer-Inne,

for the flood
should destroy
Cain's seed.

Til Fourti dawes ben folfuld · [þat] þe flod haue I-wassche
Clene away þe cursede blod · þat Caym hap I-maket.

148. þat] And TU. seppen] sitthe
þei U.

149. to] hem wiþ T; hem wiþ þe
U. þat—kuynde] of caymes kyn TU.

150. acursed—veren] crist hatide
hem euere U; see next line.

151. U omits. to] with T. hem] T
om. dedliche] euere T.

152. he—Seth] he sente hym to
seyen T; y sente hem to seye U. [Seth]
V has Sem by mistake; see l. 148.

153. cun] kynrede TU. Caymes]
caym U. þat] T omits. coupled]
couple U.

154. [Seth] Seep U; Sem VT; see
ll. 148, 152. sed] TU omit. to Caymes]
wiþ caymes kynne U.

156. þat] And U. werk] werkis
TU. suche—seide] seide suche wordis

T; seide þese wordis U. The quotation
is in TU; V has only Penitet me,
&c.; occurring after l. 158.

157. And] þat U. þus] as TU.
ȝou] vs TU.

158. makede Mon] man makide T;
man made U. nou] sore U.

159. Noe] nowel U.

160. schapen] schapen him U.
schides] shidis T; sides U.

161. heore] alle here U.

162. Bringen hem] Buskide T;
Buskide hem U. þe] þat T. And
byden] to abide U.

OBS. Here collation with H₂ recom-
mences; see note to l. 104.

163. dawes] dayes T; U omits.
[þat] TH₂ have þat, but omit þe.
Iwassche] y-waschide U.

¶ 'Beestes þat now ben · mouwen [banne] þe tyme 165 "All the beasts
þat euere þat Cursede Caym · Com vppon eorþe ; must die for
Alle schulen dye for his dedes · Bi Downes and hulles, Cain's sin,
Boþe Fisch and Foules · forþ wiþ oþer beestes, 168
Out-taken Eihte soules · And of vche beest A Couple, save 8 souls, and
þat in þe schyngelde schup · schullen ben I-saued ; of each kind a
Elles schal al dye · and to helle weende.' couple."

þus þorw Cursede Caym · Com Care vppon alle ; 172 This was all
For [Seth] and his suster children · spouseden eiþer because Seth's
oþer, seed married
Cain's.

Aþeyn þe lawe of vr lord · lyzen to-gedere,
And weoren Married at Mischef · as Men doþ now heore
children.

For summe as I seo nou · soþ for to tellen, 176
For Couetise of Catel · vnkuyndeliche beoþ married, Now, some marry
And Careful Concepcion · comeþ of such weddyng, for money,

¶ Also bifel of þat folk · þat I beo-fore schewede.
Hit is an vn-Comely Couple · be Cryst, as me þinkeþ,
To ȝeuen a ȝong wenche · to an old feble Mon, 181 or a young wench
Or to wedden an Old widewe · for weolpe of hire is wedded to an
goodes, old feeble man.

þat neuer schal Child bere · bote hit beo in hire Armes.

¶ In Ielesye Ioyeles · and Ianglynge in Bedde 184

165. *mouwen*] shuln TU. [*banne*
TUH₂] curse V.

166. *þat cursede*] curside T; þe
curside U. *vppon*] on þis T; to þe U.

168. *Fisch*] fisshis TU. *forþ*] for
H₂. *wiþ*] miþ T; with H₂. *oþer*] þe U.

169. *Eihte*] þe eihte T; þe souen U.
And] þat U (*wrongly*).

170. Put þat in þe same ship · þat
shal ben ysaued T;

þat in þe sengle schyppe · þat
tyme schal be saued U.

171. *schal*] schulde U.

172. *þus—caym*] þoruȝ curside
caym þus T.

173. *For*] And al for TU. [*Seth*]
seeth U; Sem VT; see l. 148. *chil-*
dren] U om. *spouseden*] spousid here U.

174. *lyzen*] ley hem T; leyen U.

175. *weoren married*] mariede T.

176. U omits.

177. *For*] þat for U.

178. *And*] A TU.

179. *Also bifel*] As fel TU. *þat*] þe
T; þis U. *þat I*] as T.

180. *me þinkeþ*] I wene TU.

181. *mon*] TU omit; retained in
H₂.

182. Or wedde any wydewe · for
any wele of godis TU.

183. *child bere*] bere child TU.
hire] TU omit.

184. V inserts and before Ioyeles,
but it is best omitted, as it is in
TUH₂. in Bedde] of bedde T; abedde
U.

Many, since the
pestilence, have
married ill,

and have no
children but
strifes.

Though they go
to Dunmow,
they never fetch
the flitch.

Then wed not for
money, but marry
well, and God
bless you!

None but the
pure should live
together,

and each man

Mony peire seppen þe pestilence · han pliht hem to-
gedere ;

þe Fruit þat þei bringen forþ · ben mony foule wordes,
Han þei none children bote chestes · and choppes hem
bitwene. 187

¶ þauz þei don hem to [donmowe · but þe deuel helpe]
To folewen aftur þe Flucchen · fecche þei hit neuere ;
Bote zif þei boþe ben forswore · [þat bacoun þei tyne].

¶ Forþi I Counseile alle Cristene · coueite not ben I-
weddet

For Couetyse of Catel · ne of kun Riche ; 192

Bote Maydens and [Maydens · maccheþ ou ysamme,]

Widewers and widewes · [wercheþ riȝt] also,

And þenne glade ȝe god · þat alle goodes sendeþ !

¶ For in vn-tyme treweli · bi-twene Mon and wommon
Schulde no Bed-bourde be · bote Boþe weore clene 197
Of lyf and eke in loue · and in lawe also.

þat deede derne · do no mon scholde,

As is vset, bi-twene · sengle and sengle ; 200

185. þe] þis T. *plih*] piȝt T.

186. *ben mony*] *arn manye* T ; *arn*
but U.

187. *chestes*] *chidinge* T ; *cheste* U.
hem bitwene] *togidere* T ; *by-twene*
U.

188. þeiȝ þei don hem to *dunmowe* ·
but zif þe deuil helpe T ;
þei hiden hem to *donmowe* ·
but þe deuel helpe U ;
þauȝ þei don hem to *done* · al
þat þei *mowen* V ; *where*
done and mowen are corrupted from
donmowe.

189. *Flucchen*] *flieche* TU.

190. *Bote zif*] but U. [þat—*tyne*
TU_H] and *Cursen þat tyme* V.

192. *ne—kun*] or of *kynrede* T ; or
for *kynrede* U.

193, 194. V. is here apparently
corrupt ; see various readings below.

193. [*maydens—ysamme*] *maidenis* ·
macche ȝow ysamme T ; *maydenis* ·
marie ȝou to-gyderis H₂ ; *maydenes* ·

ȝou to-same take U ; V *has vn-*
Maydens · clene ow save.

194. [*wercheþ riȝt*] *werchþ riȝt*
T ; *wurche ȝe* U ; V *has worschupeþ* ;
H₂ *ends the line with werchith the*
same.

195. *And*] U *om. þenne*] T *om.*
goodes] good T.

196. *entyne*] my tyme TU (*also* U
omits in). *mon—common*] *men &*
wommen T.

197. *Bed-bourde*] *bedborde* U.
Boþe weore] þei were boþe TU ; if
thei were bothe H₂.

198. *eke in*] of TU. *in*] of TU.

199. *deede derne*] *derne dede* U.
scholde] *ne shulde* T.

200—202. *Only two lines in* TUH₂,
thus :

As betwyn sengle & sengle ·
sippe lawe haȝ y-grauntid
þat iche man haue a make · in
maner of wedlak TH₂ (*where*
H₂ *omits* As) ;

Seppen lawe haþ I-loket · þat vche mon haue a make
In Mariage and Matrimoyne · I-Medlet to-gederè, 202

And worche þat with his wyf · and with no wommon
elles. should keep to
his own wife.

¶ þat oþer-gates ben I-geten · [for gadelynges ben holden,
þat ben false folke and false heires] · fyndlynges and
lyzers,

Vn-Gracios to gete loue · or eni good elles, 206

¶ Bote wandren as wolues · and wasten ȝif þei mouwen.

A-ȝeyn Dowel þei don vuele · and þe deuel plesen,
And aftur heore deþ day · schul dwelle wiþ þe schrewe,
Bute God ȝiue hem Grace · heer to A-Mende. 210

¶ þenne is Dowel to dreden · and Dobet to suffren, Thus, Do-well is,
to fear God; Do-
bet, to suffer, and
Dobest, to be
tough of heart.
And so comeþ Dobest aboute · And bringeþ a-doun Modi,
And þat is wikkede wil · þat Mony [werke] schendeþ."

Ac bytwene sengle and sengle ·
sippe lawe haþ y-graunted

þat euery man haue a make · in
mariage of wedlok U.

203. *worche—with*] do þat werk
on T; wurchen on U. *with no*] on no
T; no U.

204, 205. V *has only one line*, þat
oþergates ben I-geten · ben fyndlynges
and lyzers; *I give l. 204 as it stands*
in TUH₂; for l. 205 *we find*,

þat ben false folke · and false
heires also U.

And þat ben fals folke & fals

eires · also foundlynges &
folis TH₂.

OBS. *The vellum (better) portion of*
U ends here; the rest is on paper;
and begins at l. 48 of Passus XI.

207. But wandriþ & wastiþ · what
þat þei mowe T.

209. *þe schrewe*] þe same T; þat
same H₂.

210. *Bute*] But ȝif T. *hem*] hym T.

212. *modi*] mody TH₂.

213. *is*] H₂ omits. [*werke* H₂T]
men V.

PASSUS XI.

[*Passus secundus de dowel, &c.*]

Then had Wit a
wife named
Study,

who sternly said
to him,
"Thou art wise
to teach fools!

Cast not pearls
before swine
(Mat. vii. 6).

I speak of those
that prefer
riches to wisdom.

þenne hedde wit A wyf · was hoten dam Studie,
þat [lene was of lich] · and of lough chere.
Heo was wonderliche wroþ · þat wit me þus tauhte,
And al starinde Dam Studie · steorneliche seide, 4
¶ "Wel artou witti," quod heo · "wisdom to telle
To Fayturs or to Fooles · þat Frentik ben of wittes!"
And Blamede him for his Beere · And Bad him beo stille
Wiþ suche wyse wordes · to wisse eny fooles. 8
¶ And seide, "*Noli mittere* · Margeri perles
Among hogges þat han · hawes at heore wille;
þei don bot drauele þeron · draf weore hem leuere
þen al þe presciousse Peerles · þat in paradys waxen. 12
¶ I sigge hit bi þulke," quod heo · "þat bi heore werkes
schewen
þat hem weore leuere lond · and lordschupe on eorþe,
Richesse, Rentes · or Reste at heore wille
þen Al þe soþ sawes · þat Salamon seide euere. 16

Passus, &c.] so in TH₂.

OBS. The readings of H₂ are the same
as those of T, except when specially
given as different.

1. *was hoten*] þat hatte T.
2. [*lene—lich*] so in TH₂; V has
euer was I-liche. *lough*] loþly T.
3. *me þus*] so me H₂; so T.
4. And sterneliche staringe · dame
studie seide T.
5. *artou witti*] art þou wys, wyt T.
wisdome] any wisdomis T.

6. *Fayturs*] flatereris T.

7. *for his Beere*] bitterly T.

9. *Noli mittere*] *Nolite mittere*.
man T.

10. *heore*] T omits.

12. *presciousse Peerles*] precious
perrie T. *naæn*] wexiþ T; wexit H₂.

13. *hit—þulke*] be þo T. *bi—
schewen*] shewen be here werkis T;
schewen here werkis H₂.

15. Or ricchesse or rentis · & reste
at here wille T.

¶ Wisdam and wit nou · is not worþ a Russche
But hit beo [cardet] with Couetise · as cloþers doþ heor
wolle,

Wisdom is worth
nothing now-a-
days, unless it is
carded with
Covetousness,
like wool.

þat Conterfetep disseites · and Conspiret wronges,
And ledeþ forþ A loueday · to lette þe treweþe ; 20
þat suche craftes cunnen · to counseil beoþ I-clept,
And ben serued as syres · þat serueþ þe deuel.

¶ Iob þe Ientel · in his Ieestes seide,

*Quare via impiorum prosperatur, bene est omnibus
qui prauae et inique agunt ?* Jer. xii. 1.

¶ Ac he þat holy writ haþ · euer in his mouþe, 24
And con tellen of Tobie · And þe Twelue Apostles,
And prechen of þe penaunce · þat Pilatus wrouhte
To Iesu þe Ientil · þat Iewes to-drowe

[fol. 401 b. col. 1.]

On Cros vppon Caluarie · as Clerkes vs telleþ ;— 28

¶ Luytel is he loued or leten bi · þat such a lessun Redeþ,
Or Daunseled or Drawen forþ · þis Disours witen þe soþe ;
For ȝif Harlotrie ne Holpe hem þe bet · (haue God my
soule !)

Teachers of holy
things are now
little loved.

More þen Musyk · or Makyng of Crist, 32
Wolde neuer kyng ne kniht · ne Canoun of Seynt
poules

ȝeuen hem to heore ȝeres-ȝiue · þe value of a grote !

BOte Munstralsye and Murþe · A-Mong Men is nouþe ;
Lecherie and losengrie · and loseles tales, 36
And geten gold with grete oþes · beoþ gamus nou A
dayes.

But minstrelsy
and mirth are now
the games best
liked.

18. [cardet] cardit TH₂ ; carket V.
19. Conterfetep] can construe þe T ;
conspiret] conspire T.

20. ledeþ] lede T.

21. to—Iclept] ben yclepid to
counseil T.

22. þat] and H₂.

23. seide] seide it T. bene] ve TU.
prauē] peruerse U. (This quotation oc-
curs in U elsewhere ; see note to Pass.
X. l. 145.)

24. holy—euer] haþ holy writ ay T.

25. And þe] & of þe T.

26. And] Or T. Pilatus] pilatis T.

28. telleþ] techiþ T.

29. Redeþ] techiþ T.

30. Daunseled] dauntid T.

31. þe bet] betere T. soule] trouþe T.

32. Crist] god almiȝt T ; god al-
myȝty H₂.

35. Bote] T omits.

37. And—with] Glotonye & T.
beoþ] piȝe arn T.

If they speak of
Christ, it is to
make a mock of
the Trinity.

But 3if þei Carpen of Crist · (þis Clerkes and þis lewede)
Atte Mete in heor Murpe · whon Munstrals beoþ stille,
¶ þenne telleþ þei of þe Trinite · hou two slown þe
bridde, 40

And Bringeþ forþ Ballede Resouns · tak Bernard to
witnessse,

And puyteþ forþ presumpciun · to preue þe soþe.

Thus they talk
at the daies, and
are full;

¶ þus þei drauelen on heore deys · þe Deite to knowe,
And demep God in-to þe gorge · whon heore Gottus
follen. 44

but the needy
man is driven
from their gate
like a dog.

But Carful Mon may crien · and clepen atte 3ate
Boþe of hungur and of þurst · and for chele quake;
Nis no Mon him neih · his nuy to Amende,
Bote honesschen him as an hound · and hoten him go
þennes ! 48

L uyte loueþ he þat lord · þat lenep him þat Blisse,
þat þus partep with þe pore · A parcel whon him
neodeþ.

Were not the poor
kinder than the
rich, many would
want a meal.

Neore Merci In Mene Men · More þen in Riche,
Wiþ Mony defauti Meeles · Mihte þei go to bedde. 52
God is muche in þe gorge · of þeose grete Maystres,
Bote A-Mong Mene Men · his Merci and his werkes;
And so seiþ þe psauter · sech hit In “*Memento*,”

See the Psalm
Memento Domine,
Ps. cxxxi. 6
(Vulg.).

*Ecce Audiuiamus eam in efrata, inuenimus [eam] in
campis silue.*

¶ Clerkes and kete men · Carpen of God ofte, 56

39. *Atte—murpe*] At þe mete & at
murpe T.

41. *Ballede—tak*] a ballid resoun ·
toke T.

42. *puyteþ*] putte T.

43. *drauelen on*] dryuelen at T.

44. And gnawen god in here þrote ·
whanne here guttis fullen T.

45. *But—Mon*] Ac þe carful T.
clepen atte] carpe at þe T.

46. *of*] for T. *of*] for T. *quake*]
quakip T.

47. Is non to nymen him In · ne his
anguyssh amende T; H₂ *omits* him.

OBS. *Here collation with U recom-*

mences.

48. *honesschen*] honysche U; hunsen

T.

49. *þat blisse*] al þat blisse T.

51. *Neore*] Ne were U.

52. Manye men meteles · mi3te go
to bedde T; Manye mendinaw[*u*]tes
meteles · my3te go to bedde U.

53. *þe*] his U. *gorge*] þrote T;
gorge H₂.

54. U *omits. mence*] TH₂ *omit.*

55. *sech*] seek U; se T. [*eam*
TUH₂] eum V.

56. *kete*] kid T; kedde U; kyd H₂.
ofte] faste TU.

And han him muche in heore Mouþ · bote Mene men in
herte.

Clerks have
Christ in the
mouth, but poor
men in the heart.

Freres and Faytors · han founden suche questions
To plesse with þis proude men · seþþe pestilence tyme ;
þei de-Foulen vre Fey · at Festes þer þei sitten. 60

For nou is vche Boye Bold · Broþel an oper,
To talken of þe Trinite · to beon holden A syre,
And fyndeþ forþ fantasyes · vr feiþ to Apeyre ;
And eke de-Fameþ þe Fader · þat vs alle made, 64
And Craken azeyn þe Clergie · Crabbede wordes.

Now every boy
talks about the
Trinity, and
cavils against
God,

¶ ‘Whi wolde God vr saueour · suffre such a worm
In such a wrong wyse · þe wommon to bi-gyle ?
Boþe hir hosebonde and heo · to helle þorw him
wenten,

asking why God
let the serpent
deceive Eve ;

And heore seed for þat suzne · þe same wo drien.’ 69

¶ Suche Motyues þei meuen · þis Maistres in heor
glorie,

and the men who
believe them,
disbelieve.

And makeþ Men Misbileue · þat [musen on] heore
wordes.

But Austin þe Olde · for alle suche precheþ, 72
And for suche tale tellers · such a teeme scheweþ,

Augustine refers
us to Rom. xii. 3.

Non plus sapere quam oportet sapere.

þis wilneþ 3e neuer to wite · whi þat God wolde
Soffre Sathan · his sed to bi-gyle ;

57. *him*] TU omit ; H₂ retains.

58. *founden*] founden vp TU ;
fonden H₂.

59. *þis*] TU omit. *seþþe*] siþen þe
T ; siþ þe U.

60. *þei*] þat TU. *Fey*] false (!) T ;
feyth U. *festes*] þe feste T.

61. *Broþel—oper*] & he be riche
TU.

62. *talken*] tellen TU.

64. *eke defameþ*] defame T ; to de-
fame U.

65. *craken—þe*] carpipe azeys T ;
carpen of U.

66. *God*] TU omit. *worm*] worm
in his blisse TU.

67. þat he gillile þe womman · & þe

wy afir T ; þat begyles þe womman ·
& þe man after U.

68. þoruþ whiche a werke & wille ·
þei wenten to helle TU.

69. *And*] And alle TU. *þat*] here
T. *drien*] suffride TU.

70. *motyues*] motifs T ; motes U.

71. [*musen on* T] mousen on U ;
leeuen in V ; H₂ torn away.

72. *precheþ*] prechide T ; prechet U.

73. *scheweþ*] shewide T. *Non*] Nolite
U. *oportet*] V really has oportet, of
course by mistake.

74. That is to seyn ne wilneþ neuere ·
for to wyte why TU ; see next line, and
l. 81.

75. *Soffre*] That god wold suffre TU.

Believe and pray. ¶ But leueþ on þat lore · þat lereþ holichirche, 76
And preye him of pardoun · and penaunce in þi lyue,
And for his muchele Merci · to amenden vs heere.

Evil be to him who blames God's ways. For alle þat wilneþ [to wite · þe] weyes of god Almihti,
I wolde his eze weore in his ers · and his heele aftur ;
þat euer eft Wilneþ to wite · whi þat God wolde 81
Soffre Sathan · his seed to bi-gyle,
Or Iudas þe Ieu3 · Iesu bi-traye ;

Praised be Thou, O God ! Thy will be done ! Al was as he wolde · lord, I-heried be þou ! 84
And al [worþ] as þou wolt · what so we tellen !

And now—here is a fellow who wants to know Do-well from Dobet ! ¶ And nou comeþ a Conioun · and wolde cacchen of [my] wittes,
What is Dowel from Dobet ! · nou daffe mot he worþe,

[Sipen] he wilneþ to wite · whuche þei ben alle ! 88
Bote he liue in þe leste degre · þat longeþ to Dowel,
I dar ben his borw · þat Dobet nul he neuere,
þau3 Dobest drawe on him · day aftur oþur."

Wit, hearing Study so talk, was confounded, A and whon þat wit was I-war · hou his wyf tolde, 92
He bi-com so confoundet · he coupe not [mele],
And as doumbe as a dore · drou3 him asyde.

Bote for no Craft þat I coupe · ne knelyng to grounde,
I mihte gete no greyn · of [his] grete wittes, 96

and signed to me to beseech her. But al lau3whinge he loutede · and lokede vpon Studie,
In signe þat I schulde · bi-sechen hire of grace.

76. Ac beleue lely of lore · of holy chirche T ; And be-leef lely on þe lord · of holy chyrche U.

77. him] H₂ omits. of] of his U. in] be TU.

79. [to wite þe UTH₂] two V ; see ll. 73, 81, 88. weyes] werkes T.

80. eze were] eizen wern T.

81. whi þat] why T. þat—wolde] Begins l. 82 in U ; cf. l. 74.

83. Or] Er T. bitraye] betrayede T.

84. Iheried—þou] yworshipid be þou T ; I-wyrcheþid þou be U.

85. al] U om. [worþ TUH₂] beo V.

86. [my TH₂] me V.

87. nou] U om. daffe] defe TU.

88. [Sipen T] sippe U ; sithen H₂ ;

V has Sire.

89. Bote—degre] But 3if he lyue lely in þe last day U.

90. I] For I U. born] bolde boru3 TU. þat] TU omit. nul] wile TU.

93. He—confoundet] He becomeþ so confus T ; He come so confuse U. [mele TUH₂] medle V.

94. And as] Also T ; And also U. dore] dore-nayl and H₂.

95. Bote—þat] Ac for no carpyng T ; And for no carpyng U. to] to þe TU.

96. greyn] gayn T. [his TUH₂] hire V.

97. lau3whinge] lau3inge T ; lour- yng U.

98. of] of his T ; of H₂.

¶ And whon I wuste of his wil · to his wyf con I knele, I knelt to Study,
And seide, "Merci, Madame, ȝoure mon schal I teach me about
[worpe], Do-well.

To worchen ȝoure wille · while my lyf dureþ; 101
[Kenne] me kuyndely · to knowen what Is Dowel." [fol. 401 b. col. 2.]

¶ "For þi Mekenesse, Mon," quod heo · "and for þi She said she
Milde speche, would recommend
me to Clergy,
(Learning),

I schal [kenne] þe to my Cosyn · þat Clergye is I-hoten.
He hæp wedded a wyf · wiþ-Inne þis wikes sixe, 105 whose wife was
Is sib to þe seuen Ars · þat scripture is I-nempnet; Scripture
(Writing).
þei two, as Ich hope · after my be-sechyng,
Schul wisse þe to Dowel · I dar vndertake."

Penne was I as Fayn · as Foul on feir morwen, 109
Gladdore þen þe gleo-Mon is · of his grete ȝiftes,
And askede hire þe heiȝe wey · wher Clergye dwelleþ,
"And tel me sum tokne to him · for tyme is þat I
wende." 112

¶ "I schal teche þe þe heiȝe wey," quod heo · "from "The way
hennes to soffre- thither is through
Suffer-weal-and-
wo,

Bope-weole-and-wo · ȝif þat þou wolt leorne,
And Ryd forþ bi Richesse · Reste þe nouȝt þer-Inne; passing by Riches
and Lechery,
For ȝif þou Couple þe to him · to Clergie comestou
neuere. 116

And eke þe longe launde · þat Lecherie hette,
Leue him on þi luft half · A large myle or more,
Forte þou come to a Court · kep-wel-þi-tonge- 119 till thou come to
the court called
Keep-thy-tongue.
From-lesynges-and-lyȝeres-speche · and-lykerous-drinke.

¶ þenne schaltou seo Sobre · And Symple-of-speche, Then shalt thou

99. *wuste*] was war TU.

100. [*worpe* TUH₂] beo V; see l. 85.

101. *while*] þer whiles T.

102. [*Kenne* TH₂] To kenne U;
Teche V.

104. [*kenne* TUH₂] teche V. is I-
hoten] hotep U.

106. *Is*] þat is U.

107. *as*] TU omit.

108. *dar*] dar wel TU.

109. *on*] of TU.

110. *is—ȝiftes*] þat gold hæp to ȝifte
TU.

111. *askede*] axide TU. *dwelleþ*]
wonide T; wonde U.

113. *I—teche þe*] Axe TU.

116. *ȝif*] U om. *to*] with UH₂.

119. *Forte*] For til U; Til T.

120. *From*] For T; fro U. *speche*]
U om.

121. *sobre—symple*] sobirte & sim-
plite T; soberte of symplesse U.

see Suber and Simple.
Coming to Clergy,
tell him it was I
who put him to
school.

Say I taught his
wife the Psalter
and Wisdom,
logic and music.

I taught Plato
and Aristotle.

I also taught
masons the use of
level and line.

But Theology has
vexed me often;
musing on it only
makes it mistier.

But for the love
that is in it, it

þat [eche wyȝt] beo in wil · his wit þe to schewe.

So schalt þou come to Clergye · þat con mony þinges ;
Sei him þis [signe] · þat I sette him to scole, 124

And þat I grette wel his wyf · for I wrot hire a Bulle,
And sette hire to sapience · and to hire psauter I-gloset.
¶ Lo ! logyk I lered hire · and al þe lawe after,
And alle Musons In Musyk · I made hire to knowe. 128

Plato þe Poyete · I put him furste to Boke,
Aristotle and oþer mo · to Arguen I tauȝte ;
Gramer for [gurles] · I gon furste to write,
And Beot hem wiþ a Baleys · But ȝif þei wolde lernen.
¶ Of alle Maner Craftus · I con Counterfeten heor
toolles, 133

Of Carpenters and keruers ; · I [kende] furst Masouns,
And lered hem liuel and lyne · þauȝ I loke dimme.

Bote Theologye hap teoned me · ten score tymes ; 136
For þe more I [muse] þeron · þe [mistiloker] hit
semeþ,

And þe deppore I diuinede · þe [derkore] me þouȝte.

Hit is no science forsoþe · to sotilen þer-Inne,

Neore þe loue þat lyhþ þerinne · a lewed þing hit weore.

Bote for hit [let] best bi loue · I leue hit þe betere ; 141

122. [eche wyȝt UTH₂] eueri ipon V.
123. þinges] wyttes T.
124. [signe TUH₂] tokene V. þat]
TU omit.

125. U omits. And—grette] And
þat þou grete T ; And if thou grete
H₂. a Bulle] þe bible T.

126. to hire] to þe U.

127. Lo] TUH₂ omit.

128. alle—in] alle þe musons of T ;
alle þe musonys of U. to knowe]
knowe else T.

130. to—tauȝte] I tawte ferst to
argue U.

131. [gurles H₂TU] children V ;
see P. X. l. 155. to] TU omit.

133, 134. And alle kynne craftis · I
contreuide here,

Tolis of carpenteris & kerueris ·

& kende ferst masons T ;
And alle kynne craftis · I con-
strued hure ferst to lere,
Tolis of carpenteris, & kerue · I
taupte (sic) ferst masouns U.
[kende TH₂] tauȝte V

135. lered] lernide TU. liuel—
lyne] lyne & leuel U. loke] lokyd U.
137, 138. The words mistiloker and
derkore both occur in V, but in the
wrong lines ; see various readings.

137. [muse TUH₂] studie V. [mis-
tiloker] mistlokere TU ; derkore V.

138. [derkore] derkere T ; deppere
U ; mistiloker V. me] I U.

140. U omits. lewed] wel lewid T.

141. [let] lat T ; last U ; see l. 29.
leue] loue TU.

For þat loue is þe lord · þat lakkede neuer grace ;

¶ Leef wel þer-vppon · ȝif þou þenke Dowel ;

For Dobet and Dobest · beoþ drawen of [loue] scole.

In oþer science hit seiþ · seo hit in Catoun, 145

Qui simulat verbis, nec corde est [fidus] Amicus,

[Tu quoque fac simile, sic ars deluditur arte.]

But Theologie techēþ not so · hose takeþ kepe,

He [kenneþ] us þe contrarie · aȝeyn Catons wordes,

And biddeþ [vs] ben as Breþeren · and Blessen vr enemys,

And louen hem þat lyȝen on vs · lellyche at heor neode,

And do good aȝeyn vuel ; · God him-self hoteþ, 150

And seide hit him-self · In ensauple for þe beste,

Necesse est vt veniant scandala.

¶ Bote Astromye is hard þing · and vuel to knowe,

Gemetrie and Gemensye · is gynful of speche, 153

þat worcheþ with þeose þreo · þriueþ he late,

For sorcerye Is þe souereyn [bok · þat to þat science

longiþ,

ȝet arn þere febicchis of Forellis] · of mony mennes

wittes. 156

¶ Experimentis of Alconomye · Of Alberdes makynge,

Nigromancye and perimancie · þe pouke to Rise makeþ ;

were a sorry
thing.
Believe in love, if
thou think to Do-
well.

Cato (Dist. 1. 26)
says differently,

but Theology bids
us love

and return good
for evil.

Mat. xviii. 7.

Astronomy,
geometry, and
geomancy are
three evil things,

and deal with
sorcery.

Deal not with
alchemy,
nigromancy, or
pyromancy ;

142. For þere þat loue is lord ·
lakkīþ neuere grace TU ; H₂ the same,
but with lakkede for lakkīþ.

143. wel þer-vppon] lelly þeron TU.

144. [loue scole U] lore in scole V ;
louis skile T ; louses skyle H₂ ; see note.

145. seo] I saiȝ T ; I saw U. [fidus
TU] fidelis V. [Tu—arte] Omitted
in VTUH₂, but given in D.

146. techēþ] techīþ vs TU ; techit
it H₂. hose] who T ; who so U.
kepe] heed TU.

147. [kenneþ] kennīþ T ; kennes
U ; techēþ V. us] U om.

148. biddeþ] bit U ; biddith H₂ ; T
omits. [vs TUH₂] V om.

149. hem] U om. lellyche] & lenen
hem TU.

151. hit himself] himself hit V ; TH₂,

transpose the words ; see note. *Necesse*
—*scandala*] Dilige dominum deum
tuum ex toto corde tuo U (see l. 236).

152. Bote] Ac U ; T omits.

153. Gemetrie] Geometrie TU.
Gemensye] geomesie T ; gemessie U.
gynful] gryfful U.

154. worcheþ—þeose] þinkeþ werche
wiþ þo T ; þenkeþ to werche with þo
U ; thynkist dele with tho H₂. he]
wel T ; wol U.

155, 156. [bok—forellis] From T ;
also in UH₂ ; V omits. febicchis]
fibeches U ; febuccches H₂.

156, 157. U omits the last half of l.
156, and the first half of l. 157. al-
conomye] alkenemye T ; alknamy H₂.

158. Rise makeþ] reisen TU ;
a-reysen H₂.

- 3if þou þenche Dowel · dele *with* hem neuere.
 I invented them to deceive men. Alle þeose sciences · siker, I my-seluen 160
 Hauē I-founded hem furst · folk to deceyue.
 Farewell!" I be-take þe to crist," quod heo · "I con teche þe no
 betere."
 I seide, "graunt Merci, Madame" · And Mekeliche hire
 grette,
 So I went on till I met Clergy and his wife, And wente forþ on my wei · *with*outen more lettynge,
 And fond as heo fore-tolde · and forþ gon I wende, 165
 ¶ And ar I coome to clergie · coupe I neuer stunte.
 I grette þe goode mon · as þe gode wyf me tauzte,
 And afterward his wyf · I worschupet hem boþe, 168
 And tolde hire þe tokenes · þat me I-tauzt were.
 who received me gladly. Was neuer gome vppon grounde · seþþen God made
 heuene,
 Feiroke vndurfonge · ne frendloker maad at ese,
 þen I my-self sopli · so sone as heo wuste 172
 þat I was of wittes hous · *and with* his wif Dam Studie.
 Clergy asked after Wit and Study, Certeisliche Clergye · Clupte me and Custe,
 And asked hou wit ferde · and eke his wyf Studie.
 And I said they had sent me to learn about Do-well, Do-bet, and Do-best. And I seide soplyche · "þei sende me hider 176
 To leorne at 3ou Dowel · and Dobet after,
 And seþþen Afturward to seo · sumwhat of Dobest."
 "Do-well," he said, "is an active life, such as that ¶ "Hit is a wel feir lyf," quod heo · "Among þe lewed
 peple,
159. *with hem*] *perwith* TU.
 160. *siker*] sykerly U. *my-seluen*] my-self foundit TU.
 161. Hem formest · folke for to desceyue T; þurw hem formest · folk to deceyuen U (*see note to l. 160*).
 162. *betake*—to] bekenne þe TU.
 164. *forþ on*] wiztly T; wizth in U.
 165. *foretolde*] fayre tolde U.
 167. I] And U.
 168. I] & U. *hem*] T omits.
 170. *gome vppon*] grom vpon þis TU.
 171. *frendloker*] frendliere T; frendlekere (*sic*) U; frendloker H₂.
 172. I] TU omit. so] as U. *as heo*] heo it T.
 173. *with*] U om.
 174. *Clergye*] clergise T; clergie H₂. *Clupte*] collide H₂; callide T; calde U.
 175. *asked*] axide T; asked me U. *ferde*] U omits (*by mistake*); it also omits wyf. *eke*—*wyf*] his wif T; his wif dame H₂.
 176. *seide*] seize T; seide H₂; seyde hem U. *sende*] sente TU. *hider*] þeder U.
 177. *leorne*] lere TU. *Dowel*] to dowel U. *after*] þere aftir TU.
 179. *feir*] lelly T; lely U.

- [Actif it] is I-hoten · hosebondes hit vsen ; 180 of husbandmen,
[Trewē tilieris on erpe · taillours & souteris, tailors, cobblers.
And alle kyne crafty men · þat cunne here foode wynne, [The rest is from
Wip any trewe trauaille · toille for here foode, T, fol. 50 b.]
Diken or deluen · do-wel it hatte 184
To breke beggeris bred · & bakken hem with cloþis, Do-bet is, to feed
Counforte þe carful · þat in castel ben fetterid, and clothe
And seken out þe seke · & sende hem þat hem nedip ; beggars, to
Obedient as breþeren · & sustren to opere ; 188 comfort those in
þus bed þe do-bet · so berip witnesse þe sauter ; prison, and the
 Ecce quam bonum et quam iocundum, habitare, sick ;
 Fratres, in vnum. and to live in
Sike with þe sory · singe with þe glade, unity with all,
 Gaudere cum gaudentibus ; Et flere cum flentibus, (Rom. xii. 15.)
[Dredles, is dobet · dobest wot þe sothe !]
Sire dobest haþ benefices · so is he best worpi, 192
be þat god in þe gospel · grauntip & techip ; Do-best is to teach
 Qui facit et docuerit, magnus vocabitur in regno the people by
 celorum. v. 19. preaching, Matt.
Forpi is dobest · [a] bisshopis pere,
Prince ouer godis peple · to prechen or to chaste.
Dobet doþ ful wel · & dewid he is also, 196 [Fol. 51 a.]
And haþ possessions & pluralites · for pore menis sake. Do-bet has
possessions and

180. [Actif it TUH₂D] A lyf V ;
(by mere mistake). hosebondes] lewide
men T.

OBS. Here, most unfortunately, the
Vernon text ceases ; for the rest, the
Trinity MS. (T) is taken to form the
text, and it is collated with UDH₂.

181. taillours] as taliours U. f] or
D.

182. here foode] with here craft U.

183. toille] tilie U.

184. hatte] hyzte U ; hattith H₂.

185. bakken hem] bak hym D ;
bachem U.

186. Counforte] confortid H₂
(wrongly). þat in] þat in þe U ;
in D. ben] is U.

187. seke] D omits (by mistake).

188. breþeren] broþer D ; brothren
H₂. sustren] sistres U. opere] alle
othir H₂.

189. þus—þe] Thus byt D ; Thus
bad the H₂ ; þese ben þat U. so] þus U.

191. From MS. Harl. 3954, fol. 122.
TH₂UD have only a half-line, viz.
God wot, þis is dobet ; and they
divide ll. 192, 193 wrongly.

193. U omits this line, and the
Latin. docuerit] docuit D.

194. For þis dobest is a bysschopis
pere U. [a UD] TH₂ omit.

195. ouer] of U. or—chaste] & to
techyn U.

196. dewid] dewyd H₂ ; dowel UD.

endowments
to relieve the
poor with.

For mendynaunt; at mischief · þe men were dewid;
And þat is riȝtful religioun · none renneris aboute,
Ne no leperis ouer lond · ladies to shryue. 200

Gregory the pope
says,

Gregory þe grete clerke · a good pope in his tyme,
Of religioun þe rewele · he reherside in his morals,
And seide it in ensauple · þat þei shulde do þe betere :

'as fish die out of
water, so does
Religion when
out of a convent.'

'Whanne fisshes faile þe flood · or þe fresshe watir,
þei diȝe for þe drouȝte · whanne þei dreȝe lengen ; 205
Riȝt so be religioun · it roileȝ and steruiȝ,
þat out of couent & cloistre · coueiten to libben'.

But now Religion
is a rider, a land-
buyer, and wears
a dagger.

Ac now is religioun a ridere · & a rennere aboute, 208
A ledere of [louedayes] · and a lond biggere,
Poperiȝ on a palfrey · to tounne & to tounne,
A bidowe or a baselard · he beriȝ be his side ;
Godis flessh & his fet · & hise fyue woundis 212
Arn more in his mynde · þan þe memorie of his found-
ours.

Such bad lives
these lords lead.

þis is þe lif of þis lordis · þat lyuen shulde wiȝ do-bet,
And wel-a-vey wers · and I shulde al telle.

Kings and
knights and earls
ought to be very
good men ;

I wende þat kinghed & kniȝthed · & caiseris wiȝ Erlis
Wern do-wel & do-bet · & do-best of hem alle; 217
For I haue seiȝe it my-selfe · & sippen red it aftir,
How Crist counseillȝ þe comune · & kenneȝ hem þis
tale,

Mat. xxiii. 2.

Super cathedram moisi sederunt principes.

For-þi I wende þat þo wyȝes · wern do-best of alle ! 220

198. *þe—dewid*] þo men were I-
dued U; þat men were sumtyme D.

203. *seide it*] seiȝ hym U. *þei*]
men U. *do þe*] do D.

204. *or þe*] of þe H₂.

205. *þei—lengen*] þey drye lyggyn
D; thei dreȝe leggen H₂; it dryheȝ
longe U.

206. *it roileȝ*] þat roxleȝ, (*loosely*
written for royleȝ) U.

208. *aboute*] bestrete D; bestretis U.

209. [*louedayes* H₂; *lufdayes* U]
ladies TD; see l. 20. *lond biggere*]
lond-beggere D.

210. *to—to*] fro toun to H₂UD.

212. *fet*] feet H₂UD.

213. *Arn*] Buȝ D. *þan þe*] þan
UD.

215. *shulde*] wold D; see note.

216. D *transposes* kniȝthed and
kinghed; U *reads*, I wende kyngis &
knythis · and kayseres and Erlis.

217. *of*] ouer U.

218. *seiȝe it*] it sen U; seyn it
H₂D. *red it*] i-rad U.

219. *counseillȝ*] conseyled U. *þis*
tale] pese lawes U. *In U a blank*
space is left for the Latin.

I nile not scorne," *quod* scripture · "but scryueyns
liȝe;

Kinghod & kniȝthod · for aȝt I can aspie,
Helpiȝ nouȝt to heuene : at one ȝeris ende,
Ne richesse ne rentis · ne realte of lordis.

224

Poul prouiȝ it is vnpossible · riche men in heuene,
Ac pore men in pacience · & penaunce togidere
Hauen eritage in heuene · ac riche men non."—

"*Contra*," *quod* I, "be Crist! · þat can I þe wisse, 228
And prouen it be þe pistil · þat petir is nempnid ;

Qui crediderit et baptizatus fuerit, saluus erit."

"þat is in *extremis*," *quod* scripture · "as sarisines &
Iewis

Mowe be sauid so · & so is oure beleue ;
þat [an] vncristene in þat cas · may cristene an heȝene,
And for his lele beleue · whanne he his lif tynep, 233
Haue eritage in heuene · as an heiȝ cristene.

Ac cristene men, god wot · comiȝ not so to heuene ;
For cristene han a degre · & is þe comun speche,

Dilige deum, etc., Et proximum tuum sicut teipsum.

Godis word witnessiȝ we shuln ȝiue · & dele oure
enemys, 237

And alle men þat arn nedy · [as] pore men & suche, [Fol. 51 b.]

Dum tempus est, operemur bonum ad omnes, maxime and in Gal. vi. 10.
autem ad domesticos fidei.

Alle kynne creatures · þat to crist beleuiȝ

221. *nile*] nel D; wele U.

222. *aȝt*] nouȝt D.

223. *heuene*] hefne-ward U.

225. *it is*] U om. *is*] D om. *riche*—
heuene] þe riche to comen in hefne U.

226. *men*] D omits. *penaunce*] U
repeats pacience. ' 1

227. *Hauen*] han here U. *ac*] and U.

228. *þat—wisse*] i kan þe withseye
U. *þe*] D omits.

229. *þe pistil*] apostil U. *is nemp-
nid*] it nemnyȝ D. *saluus erit*] U
omits.

230. *is*] U omits. *as*] among U.

231. *so is*] þat U (*omitting is*).

232. *þat—cas*] þat oon cristen in
cas U. [an] oon U; arn TH₂; buȝ
D; see note.

234. *Haue*] Haue an U.

236. *degre*] dirige U. *is þe*] our U.
Dilige, &c.] Nemo, &c. U (*see* l. 255).

237. *we—ȝiue*] þat we schal þeue
(!) U (*by error for yeue*).

238. [*as H₂U*] & T; D omits. *fidei*]
H₂ omits.

239. Alle kynde creatours þat crist
ben y-lyche U. *beleuiȝ*] longen D.

Where as king-
hood and knight-
hood help not to
heaven.

Paul says the
rich cannot win
heaven (1 Tim.
vi. 9)."

"I deny it," I
said, "I refer you
to Peter"
(Mark xvi. 16).

"That refers to
Saracens and
Jews," said she.

"The rule for
Christians is
given in Lu. x.
27;

We be holde heizly · to herie & honoure, 240
 And ȝiuen hem of oure good · as good as oure seluen,
 And souereynliche to suche · þat sewen oure beleue ;
 Christians ought to help each other,
 þat is, iche cristene man · be kynde to oþer,
 And siþen hem to helpe · in hope hem to amende. 244
 To harme hem ne slen hem · god hiȝte vs neuere ;
 For he seiþ it hym-selfe · in his ten hestis,
 See Lu. xviii. 20 ; and Rom. xii. 19,"
 [Non] *mecaberis*, ne sle nouȝt · is þe kynde englišsh,
 For, *Michi* [*vindicta*], *et ego retribuam* ;
 I shal punisshen in purcatory · or in þe put of helle
 Eche man for his misdede · but mercy it make." 249
 "But I am no nearer than I was," said I.
 "Ȝet am I neuere þe ner · for nouȝt I haue walkid
 To wyte what is do-wel · witterly in herte ;
 For how so I werche in þis world · [wrong] oþer ellis,
 "I am saved, if saved, by predestination."
 I was markid, withoute mercy · & myn name entrid 253
 In þe legende of lif · longe er I were ;
 Or ellis vndir-writen for wykkid · as witnessiþ þe gospel,
 John iii. 13.
Nemo ascendet ad celum nisi qui de celo descendit.
 And I leue on oure lord · & on no lettrure betere ; 256
 Solomon, who wrote Wisdom—
 For salamon þe sage · þat sapience made,
 God ȝaf [hym] grace · & richesse to-gidere
 For to reule his reaum · riȝt at his wille ;
 did he not well ? Dede he not wel & wisly · as holy chirche techiþ, 260
 Boþe in werke & in woord · in world in his tyme ?
 Yet he and Aristotle & he · who wrouȝte betere ?

240. *We—holde*] We ben I-holde
 U ; Ben holde D.

241. *oure*] here D. *oure seluen*] hem-seluen D.

242. *þat sewen*] as suen U.

243. *is*] U *omits.* *kynde*] kende U.

244. *to helpe*] helpyn D. *to*] D *omits.*

245. *ne*] ne to H₂ ; or to U.

246. *For*] U *omits.*

247. [*Non* UD] Ne TH₂. *mecaberis*] *Sic* ; (the mistake is the author's). *kynde*] D *om.* [*vindicta*] vindictam TH₂UD (all wrong).

248. *punisshen*] pyne U.

249. *Eche*] Euery U.

250. *nouȝt*] nowth þat U.

252. *So the line stands in* D ; TH₂ *omit* wrong ; U *reads*, For how so I werche · wrong or ellis.

253. *without*] with U.

254. *þe*] H₂ *omits.* *were*] ded ware U.

255. *vndirwriten*] vnwrite U. *wykkid—gospel*] wiled · þus seiþ þe gospel U.

256. *And—on*] And I leue it, þe D ; And beleue on H₂. *lettrure*] lettere U.

258. [*hym* UD] hem TH₂.

260. *& wisly*] ne wysly D.

And al holy chirche · holden hem in helle !
 And was *pere* neuere in *pis* world · to wysere of werkis ;
 For alle cunnyng clerkis · siþþe crist ȝede on erþe 265
 Taken ensaumþles of here sawis · in sarmonis þat þei
 maken,
 And be here werkis & here werdis · wissen vs to dowl;
 And ȝif I shal werke be here werkis · to wynne me
 heuene, 268
 And for here werkis & for here wyt · wende to pyne,
 þanne wrouȝte I vnwisly · wiþ alle þe wyt þat I lere !
 A goode friday, I fynde · a feloun was sauð
 þat hadde lyued al his lyf · wiþ lesinges & þeftis ; 272
 And for he kneuȝ on þe crois · & to crist shref hym,
 Sonnere hadde he saluacion · þanne seint Ion þe baptist,
 Or Adam or ysaye · or any of þe prophetis,
 þat hadde leyn with lucifer · manye longe ȝeris ; 276
 A robbere hadde remission · rapere þanne þei alle,
 [*Fol. 52 a.*]
 Withoute penaunce of purcatorie · to haue paradis for
 euere.
 þanne marie þe maudeleyn · who miȝte do wers ?
 Or who dede wers þanne dauid · þat vrie destroyede ?
 Or poule þe apostil · þat no pite ne hadde, 281
 Cristene kynde · to kille to deþe ?
 And arn [none] for soþe · souereynes in heuene,
 As þise þat wrouȝte wykkidly · in world whanne þei
 were. 284
 And ȝet I forget [ferþere] · of fyue wyttis techinge,

Aristotle are in
hell !

All clerks follow
their advice ;

and were I to do
the same, and yet
go to hell, I were
unwise indeed !

But the thief on
the cross was
saved, because he
shrove him to
Christ ;

and so a
robber escaped
purgatory.

Who did worse
than Mary
Magdalen, or
Paul ?

Yet they are now
in heaven.

263. *al*] U omits. *hem*] hym D.
 264. *pere*] U omits. *to*] two D;
 no U.
 266. *ensaumþles*] ensaumple H₂;
 exsample U. *maken*] maden H₂.
 268. *werkis*] werk U; wordes D.
 269. And I for here werkis · wende
 to pyne U.
 270. *þanne*—*I*] þan wroutty U.
 vnwisly] vnwittily U. *þat*] D om.
 272. U omits this line.
 273. And—on] For he knelyd to
 U. *kneuȝ*] knew H₂D. *shref*] so in
 TDH₂; schrof U.
 274. *he*] UD omit.
 275. *þe*] þese U; those H₂.
 276. *with*] be U.
 278. *of*] in U.
 279. *þe*] UD omit.
 280. *who*] U omits.
 281. *ne*] UD omit.
 283. [none U; non DH₂] now T.
souereynes] souereyn D. Arn none
 for sothe · so fer in hefne U.

Christ never
commended
clergy (learning);
see Mark xiii. 9,
11,
[Cum] steteritis ante presides, nolite cogitare [quid loquamini];

which says,
'When ye are
brought before
kings,' &c.
And is as much to mene · to men þat ben lewid, 288
'Wheþer 3e ben aposid of princes · or of prestis of þe lawe,

For to answe're hem · haue 3e no doute,
For I shal graunte 3ow grace · of god þat 3e seruen,
þe help of þe holy gost · to answe're hem at wille.' 292
þe doughtiest doctour · or dyuynour of þe trinite,
Augustine says, þat Austyn þe olde · & hizeste of þe foure,
Seide þis for a sarmoun · (so me god helpe !)

(Confess. Lib. viii.
c. 8),
Ecce ipsi [ydiote] rapiunt celum, ubi nos sapientes in infernum mergemur ;

And is to mene in oure mouþ · more ne lesse, 296
'Arn none rapere yrauissid · fro þe rizte beleue
'Wise clerks are
often sunk in hell,
þanne arn þise grete clerkis · þat conne many bokis ;
Ne none sonnere ysauid · ne saddere of consience,
whilst poor
ploughmen and
shepherds attain
heaven,
by help of but one
Pater-noster ! "
þanne pore peple as plou3men · and pastours of bestis.'
Souteris & seweris · suche lewde iottis 301
Percen wiþ a pater noster · þe paleis of heuene,
Wipoute penaunce, at here partynge · in-to heize blisse !

Breuis oracio penetrat celum."

285—287. U omits.
285, 286. These two lines are
corruptly given in all the MSS. See
Critical Note.

287. [Cum U] Dum TH₂D. [quid loquamini] In U only.

288. And] It U. as] H₂ omits.

289. Wheþer] Whar D; Whan U.
or of] othir of H₂; or UD.

290. hem] hym D.

292. at wille] alle UD.

293. or—trinite] dempnour of þe lawe U

294. þat] þat was U. hizeste] þe heist U.

295. Seide þis] And seide þus U.

[ydiote U] ydioti TH₂; Idioti D.
rapiunt] rapuerunt H₂. ubi—merge-
mur] et nos cum doctrinis nostris
demergemur in infernum U.

297. Arn] Buþ D. fro] for D.

298. þanne—þise] þan þese U;
Than buþ D.

300. and] or D.

301. suche] and swiche U. iottis]
Iuttis U.

302. Percen] Pasen U.

303. heize] þe heye U; the heze H₂.
Breuis—celum] UD omit.

OBS. See Critical Notes as to this
ending.

SUPPLEMENT TO "PIERS PLOWMAN," PART I. TEXT A.

[MS. Rowl. Poet. 137. Fol. 40.]

PASSUS XII.

Passus tercius de dowel.

"Crist wot," quod clergie · "knowe hit zif þe lyke,
 I haue do my deuer · þe dowel to teche;
 And who-so coueyteþ don betere · þan þe boke telleþ,
 He passeþ þe apostolis lyf · and put him to aungelys ! 4
 But I se now as I seye · as me soþ thinkyt3,
 þe were lef to lerne · but loþ for to stodie.
 þou woldest konne þat I can · and carpen hit after.
 Presumptuowsly, paraurenture · a-pose so manye, 8
 That [hit] my3the turne men to tene · & theologie boþe.
 3if I wiste witterly · þou woldest don þer-after,
 Al þat þou askest · a-soylen I wolde."
 Skornfully þo scripture · [set vp here] browes, 12
 And on clergie crieþ · on cristes holy name,
 That he shewe me hit ne sholde · but 3if [hit] stryf were
 Of þe kynde cardinal wit · and cristned in a font ;—
 And seyde [hit] so loude · þat shame me thouȝthe, 16
 "þat hit were boþe skape · and sklaundre to holy cherche, "Theology

"Christ knows,"
 said Clergy, "I
 have tried to
 teach you Do-wel.

You want to learn
 in order to cavil."

Scripture set up
 her brows,
 and told Clergy
 not to tell me
 more.

[NOTE. See the account at the end of the Passus, shewing whence this Twelfth Passus is derived.]

Pass. XII. Called Passus tercius de dowel in MS. U and MS. Rawlinson 137. See the note to Pass. XI. l. 303, on p. 154.

1. þe] ye U; but the y represents þ.
 3. coueyteþ don] coueite to don U.
 4. þe] U om. him] hem U; corruptly.

6. U omits.

9. [hit] it U; MS. Rawlinson omits.

men] me U.

12. þo] miswritten þe in MS. Rawlinson; U has yo = þo. [set vp here] So in U; MS. Rawlinson has sherte vp his, where at least his is wrong.

13. crieþ] cryede U. cristes] godis U.

14. shewe me hit] schewiȝt U (corruptly). [hit] it U; MS. Rowl. om.

15. kynde] U om.

16. [hit] it U; MS. Rowl. om. me] me it U.

17. boþe] U om.

*

forbids me to
teach sinners.

Sitthe theologie þe trewe · to tellen hit defendeþ ;
Dauid godes derling · defendyþ hit al-so :

Ps. cxviii. 158
(Vulg.).

Vidi [preuaricantes] et tabescebam :

I saw synful, he seyde · þerfore I seyde no-þing, 20
Til þo wrecches ben in wil · here synne to lete.
And poul precheþ hit often · prestes hit redyn,

2 Cor. xii. 4.

Audiui archane que non licet homini loqui :

I am not hardy, quod he · þat I herde with erys,
Telle hit with tounge · to synful wrecches. 24

And god graunted hit neuere · þe gospel hit witnesseth,
In þe passioun, whan pilat · a-posed god al-mȝȝthi,

[Fol. 40 b.]

And asked Ihesu on hy · þat herden hit an hundred,

Jo. xviii. 38.

Quid est ueritas ? quod he · verilyche tel vs ; 28
God gaf him non answeze · but gan his tounge holde.

So do not tell him
any more "

Rizt so I rede," quod she · " red þou no ferþer ;
Of þat he wolde wite · wis him no betere.

For he cam not by cause · to lerne to dowel, 32
But as he seyþ, such I am · when he with me carpeþ."

At this, Clergy
withdrew.

And when scripture þe skolde · hadde þus wyt y-sheued,
Clergie in-to a caban · crepte anon after,

And drow þe dore after him · and bad me go dowel, 36

But I prayed
Scripture to
tell me where
her cousin
Kind Wit
(Common Sense)
lived.

Or wycke, zif I wolde · wheþer me lyked !

þan held I vp myn handes · to scripture þe wise,

To be hure man zif I most · for euere-more after,

With þat she wolde me wisse · wher þe toun were, 40
Kynde wit hure confessour · hure cosyn was Inne.

þat lady þan low · and lauzthe me in here armes,

And sayde, "my cosyn kynde wit · knowen is wel wide,

And his loggyng is with lyf · þat lord is of erþe. 44

And zif þou desyre · with him for to a-byde,

18. *Sitthe*] Scihop (*sic*) U. þe
trewe] yat trewe is U. to] U om.

19. [*preuaricantes*] So in U; MS.
Rawl. *corruptly* has *preuaricationes*.

20. MS. U ends with *tabescebam*;
and from this line to the end, we have
only MS. Rawl. to trust to. *seyde no-
þing*] It is clear that the poet con-
strues *tabescebam* as if it were *tacebam*.

The same idea recurs in ll. 23 and 29.

22. *Audiui*, &c. Quoted again in
Text B. Pass. XVIII.

33. *such I am*] i. e. I am not to be
commended; alluding to Pass. XI.
l. 286.

41. *wit.*] The MS. has *wt*, the usual
contraction for *with*; but see ll. 43
and 53; and *hit* for *hit*, l. 25.

I shal þe wisse · where þat he dwelleþ."

And þanne I kneled on my knes · and kyste her wel "I will tell you,"
she said.

And þanked hure a þousand syþes · with probbant
herte. 48

She called [to ken] me · a clerioune þat hyȝt

Omnia-probate · a pore þing with alle,

"þou shalt wende with wil," quod she · "whiles þat
him lykyp, She said to
Omnia-probate,
"Go and show
Will the way."

Til ȝe come to þe burghe · *quod-bonum-est-tenete*. 52

Ken him to my cosenes hous · þat kinde wit hyȝth,

Sey I sente him þis segge · and þat he shewe hym
dowel."

þus we lauȝþe oure leue · lowtyng at onys,

And wente forþ on my way · with *omnia-probate*, 56

And ere I cam to þe court · *quod-bonum-est-tenete*,

Many ferlys me by-fel · in a fewe ȝeris.

The fyrste ferly I fond · a-fyngrid me made ;

As I ȝede thurgh ȝouþe · a-ȝen prime dayes,

I stode stille in a stodie · and stared a-bowte ;

"Al hayl," quod on þo, and I answered "welcome ·
and with whom be ȝe ?" [Fol. 41.]

"I am dwellyng with deth · and hunger I hatte,

To lyf in his lordshepe · longyt my weye,

I shal felle þat freke · in a fewe dayes !" 60

"I wolde folwe þe fayn · but fentesye me hendeþ,

Me folweþ such a fentyse · I may no ferþer walke."

"Go we forþ," quod þe gom · "I haue a gret boyste 64

At my bak, of broke bred · þi bely for to fylle ;

So we went to the
court called
Quod-bonum-est-tenete.

As I went
through Youth,
I met a man and
halled him.

He said he lived
with Death, and
his name was
Hunger.

He offered me
some scraps of
bread.

49, 50. These two lines are written as one in the MS. Some such phrase as to ken me seems to have been lost ; see l. 53.

50. *Omnia probate*] Compare Text B. Pass. III. l. 335.

52. *burghe*] ? burgher MS. But *burghe* = borough is meant ; it is called a court in l. 57.

58. Cf. Prologue ; l. 62. Here fol-

lows the catchword—þe ferste ferly.

60. *ȝouþe*] miswritten *ȝou* · þe in MS. ; the metrical dot being inserted by mistake after the letter u. But the reading is certain ; cf. Text B. Pass. XI. 17, 34, 59 ; and especially observe the whole drift of Text B. Pass. XI.

62. A half-line has probably been lost here.

66. Cf. Pass. V. 5.

- A bagge,ful, of a beggere · I bouȝþe hit at onys.”
 Than maunged I wit · vp at þe fulle,
 For þe myssyng of mete · no mesour I coude. 72
 With þat cam a knaue · with a confessoures face,
 He halsed me and I · asked him after,
 Of when þat he were · and wheder þat he wolde.
 “With deþ I duelle,” quod he · “dayes and nyȝtes; 76
 Mi name is feuere, on þe ferþe day · I am a-þrest euere;
 I am masager of deþ · men haue I tweyne,
 þat on is called cotidian · a courour of oure hous,
 Tercian þat oper · trewe drinkeres boþe ! 80
 We han letteres of lyf · he shal his lyf [tyne;]
 Fro deþ, þat is oure duk · swyche dedis we brynge.”
 “Myȝth I so, god wot · ȝoure gates wolde I holden.”
 “Nay, wil !” quod þat wyȝth · “wend þou no ferther, 84
 But lyue as þis lyf · is ordeyned for the,
 þou tomblest wiþ a trepget · ȝif þou my tras folwe;
 And mannes merþe wrouȝþ no mor · þan he deseruyþ
 here,
 Whil his lyf and his lykham · lesten to-gedere. 88
 And þer-fore do after do-wel · whil pi dayes duren,
 þat pi play be plentevous · in paradys with aungelys.
 þou shalt be lauȝth into lyȝth · with loking of an eye,
 So þat þou werke þe word · þat holy wryt techeth, 92
 And be prest to preyeres · and profitable werkes.”
 Wille [wiste] þurgh in-wit— · þou wost wel þe soþe—
 þat þis speche was spedelich · and sped him wel faste,
 And wrouȝthe þat here is wryten · and oper werkes
 boþe 96

Next I met one
called Fever.

“Do not follow
me, Will,” he
said.

“But do well
while your days
last.”

[Fol. 41 b.]

So Will made
haste to write
his Do-wel; and
he also wrote his
Peres the
Plowman.

70. *bouȝþe*] cf. *wrouȝþ*, l. 87; *lauȝþe*, l. 55; &c.

71. *Corrupt*; probably two half-lines lost.

78. Fevers and Death appear in Text B. Pass. XX.

81. [*tyne*] The MS. has *tyme*, corruptly. See Pass. XI. 233.

86. *þou*] miswritten *þe* in the MS.; the being the preceding word.

87. *wrouȝþ*] = *wrouȝte*. Cf. l. 70. The reading *worþe* would make better sense.

94. The word *wiste* has evidently been dropped here, probably on account of *wost* following.

96. This means that, besides the *Vita de Do-wel, Do-bet, et Do-best*, the author wrote *Peres the Plowman*.

Of peres þe plowman · and mechel puple al-so ;
 And whan þis werk was wrouzt · ere wille myzte a-spie,
 Deþ delt him a dent · and drof him to þe erþe,
 And is closed vnder clom · crist haue his soule! 100

Now he lies
 buried under the
 clay!

And so bad Iohan but · busily wel ofte,
 When he saw þes sawes · busily a-legged
 By Iames and by Ierom · by Iop and by oþere,
 And for he medleþ of makyng · he made þis ende. 104
 Now alle kenne creatures · þat cristene were euere,
 God for his goudnesse · gif hem swyche happes,
 To lyue as þat lord lykyþ · þat lyf in hem putte.
 Furst to rekne Richard · kyng of þis rewme,
 And alle lordes þat louyn him · lely in herte,
 God saue hem sound · by se and by land ;
 Marie moder and may · for man þou by-seke ;
 þat barn bryng vs to blys · þat bled vp-on þe rode!
 Amen. 112

John But added
 this ending.

108 God save King
 Richard, and all
 lords that love
 him!

Explicit do-Well.

Nomen scriptoris · tisot plenus amoris.

98—100. These are the author's own words; he kills himself off, by way of finishing his poem, but he lived to re-write it, nevertheless.

101—112. Obviously added, as stated, by another hand, viz. that of

John But, who made a second "end," because he was accustomed to "meddle with makyng," i. e. to compose verses.

102. *busily*] *Read* sothely? *Busily* is repeated from the line above.

NOTE ON PASSUS XII.

THE discovery of the *unique* copy of the greater part of this Passus is due to Mr Geo. Parker, assistant in the Bodleian Library, from observation of my note at p. 154 of the volume containing Text A of *Piers Plowman*. It is a most important and satisfactory discovery, as offering the complete solution of the problem as to the true termination of Text A. I had made out this much ; (1) that there was once a Passus XII., or more strictly a *Passus tertius de dowel*, of which 18 lines were preserved in MS. U (belonging to University College, Oxford) ; (2) that this Passus must have been the *concluding* one of the Poem of *Dowel* in its earliest form ; (3) that it must have contained considerably less than 180 lines, as shown by the state of the Vernon MS. ; (4) that it must, in fact, have consisted of less than 131 lines, as shown by the state of the University College MS. All these suppositions are now fulfilled ; the missing portion—100 lines long—was found by Mr Parker in MS. Rawl. Poet. 137, in the Bodleian Library, the very existence of which was unknown to me until the Rawlinsonian MSS. were recently catalogued. This is now here printed, with various readings of the first 19 lines, one of which, the sixth, is omitted in the University College copy. This Rawlinson MS. is corrupt in places ; in fact, *every* MS. of *Piers Plowman* is corrupt occasionally ;—but it is sufficiently good to show us clearly how the poem ended. I here add a formal description of it, to supplement the descriptions on pp. xv—xxiv.

XI. MS. Rawlinson Poet. 137 ; on vellum ; of the early part of the fifteenth century. Size, about $9\frac{1}{2}$ in. by $5\frac{3}{4}$. It consists of 41 leaves bound together, containing the *whole* of *Piers Plowman*, Text A. The four loose leaves, mentioned below as forming part of the old cover, are numbered 42—45. It is very remarkable as being the *only perfect* copy of its kind. At the beginning is the important heading—"Hic incipit liber qui uocatur pers plowman. Prologus ;" and this is the *only* copy of any kind I have yet seen wherein the word *Prologus* occurs. See Page 1, first footnote. At the end is the very important colophon—Explicit Do-wel, shewing that the poem really *did* end here, in its ear-

liest form. It is beyond a doubt copied from an earlier MS., viz. *the very same one that MS. U (No. IV) was copied from*. The text is in *precisely the same wrong order*, the misarrangement of which is explained at p. xx. It has nearly the same readings, such as *when I south wente* (Prol. l. 1)—*y wente wyde* (l. 4)—*I sweenede* (l. 10)—*tryly ontyrid* (where MS. U has *a-tired*; l. 14); and so on. But it nevertheless varies slightly from that MS. occasionally, the most curious instance which I have noticed being in the Prologue, at l. 54, where MS. Rawl. has the lines—

Schopyn hem ermytes · here ese to haue.
 on fele halue · fonden hem to done,
 Lederes þei be of louedayes · and with þe lawe medle.

All these MS. U omits, possibly on account of an undecipherable word in the second line, where MS. Rawl. has a blank space. But the most curious point about the two latter lines is their non-appearance in other copies. After Piers Plowman follow "Fragments of the old French Romance of Guy earl of Warwick, four leaves on vellum." ff. 42—45 (end of MS.)¹

Ces ciz li quice ad rïame.
 Assez sur donc or e argent.
 Del son meint vesselment.
 Sire qñs Jonas dit li rei.
 Entendez ore vers moi.
 Ma vie me auez ore garri
 Par ceo cher ke esta ici, &c.

On fol. 42 *b* is written in an old and large hand, *Hoc volumen conceditur ad vsum fratrum minorum de obseruantia cantuarie*. The name of the scribe was one Tisot.

I have not the slightest doubt of the entire *genuineness* of the new portion. It is Langland's beyond a doubt, every word of it, from line 1 down to the end of line 100. All these lines are not only in his manner, but contain his favourite words, phrases, and turns of expression, and have the same changes of rhythm as we find in his works elsewhere. We obtain also a new proof that the author's name was "Will;" as had been already ascertained by observing that Thought calls the author "Wille" in Pass. IX. l. 118, just after it had been noted (l. 62) that the same Thought was acquainted with the author's "kind" or Christian name. We learn further that the author's original idea was to conclude the poem in the following way. "I met," he says, "with a man named Fever, who was the messenger of Death." Fever brought a letter from Death, and was authorized to slay Life. "If I may"—says our author—"I would go with you on your way." But Fever tells him to live on, as God has ordained, to continue to *do well*, and to look for a reward

¹ These probably formed part of the old cover, the MS. having now a modern binding.

in Paradise, if he will only be regular at prayers, and ready to do profitable works. "Now William (i. e. the author) knew by his conscience that this speech required immediate attention, and so he made haste and completed the poem here written; and besides this Poem of Do-wel, he wrote the poem about Piers Plowman and many others;

and when this work was wrought, ere Will might spy,
Death dealt him a dint, and drove him to the earth;
and he is enclosed under clay; now Christ have his soul!"

It is obvious that this notice of his own death is a mere flourish, introduced for the sake of winding up the poem at a moment when he had no idea of expanding and rewriting it; which, however, he certainly did, and even used again some of the phrases and thoughts contained in this very portion at the end of which he kills himself off. And with these words—"Christ have his soul!"—the poem, in its first form, truly ends. But in the present copy we have 12 superfluous lines, added by one "Johan But," who, having read the whole poem, and being satisfied that most of the ideas in it could be well supported by quotations from James, Jerome, Job, and others, was pleased to dignify it with an ending of his own, as he had been accustomed to metrical composition himself, having before then "meddled in making," i. e. dabbled in verse. But he has very little more to say than to hope that God will bless all men and teach them to do right; and so God save King Richard and all his lords, and may Mary, mother and maiden, beseech for man, and may Christ bring us all to bliss. The commonplaceness of these lines, and the smallness of their number, is of some importance. It shews us how men fared who attempted to add to the master-poet's words, and it affords some proof of the genuineness of the numerous additions which Langland made in his later versions, and which are not in the "Johan But" style by any means.

CRITICAL NOTES, ETC.

CRITICAL NOTES.

[The following notes explain a few things more at length with respect to the various readings of the MSS. ; to have inserted them in the footnotes would have been inconvenient.]

PROLOGUE, l. 14. In the word *I-maket* in the text, the MS. has a short tag to the final *t* ; a similar tag occurs twice elsewhere, one instance being in the word *prechet* (Pass. I. l. 137). It has no significance.

I have altered *wonderliche* to *trizely*, to preserve the alliteration, although MS. H supports the reading of V. The fuller alliterations found in the later copies were no doubt due, partly to corrections by the author himself, and partly to emendations (often ignorantly made) by copyists. Thus in l. 20, *Eringe* was soon changed (no doubt by the author) into *settyng*, but it does not follow that the alteration should be made in this early text. Nevertheless, I have ventured to write *trizely* here, for the reason given by Mr Wright in making a similar change. "Though we find instances of irregularity in the sub-letters (or alliterative letters in the first [part of the] line) in Pierce Plowman, the chief-letter is not so often neglected." In other places, I have not always given my reason for making alterations in the text, but the footnotes will generally supply one ; and besides, I have always had regard to Text B.

22. Alliteration is here at fault. Even if we write *And wonnen þat* for *þat monie of*, it is still imperfect.

28. This line is repeated at Pass. VII. l. 134.

39. The two parts of this line are (in V) written in separate lines.

41. See note to l. 14.

54. The omission of *hem* is a mere mistake ; it is certainly required, and assists the alliteration.

63. The reading *and he* is perhaps the best ; it improves both the sense and the alliteration, and it is supported by Pass. I. l. 55.

68. I have here missed noting a small, yet important variation ; instead of "*and Fastinge*" MSS. T and U read "*of Fastinge* ;" in the former case, *Falsnesse* and *Fastinge* are considered separately ; but in the latter case, the phrase *Falsnesse of Fastinge* means the "breaking of vows made that they would fast."

71. Mr Morris (following Mr Wright) has printed *bouchede* ; but the *u's*

and *n*'s in this MS. are often distinguishable, and in this case the *n* is quite plain. Cf. the readings *bunchip* and *bunchid*, which are quite clear also. The reading *bonches* is open to doubt. "Bunchon, *tundo*, *trudo*." Prompt. Parv.

75. The reading of the text is supported by MS. H, but the alliteration is improved by the alteration, *His sel shulde not be sent*.

79. The chief-letter of the alliteration is wanting.

81. The word *tyme* should certainly be inserted, for even MS. V has the phrase *sebbe Pestilence tyme* elsewhere. See Pass. XI. l. 59.

108. For *and* the MS. has *ad*, by mistake; another form, *an*, is not uncommon. The mistake is repeated in Pass. II. l. 17.

PASSUS I. l. 1. For *derke* a great improvement is to read *merke*, as in Text B.

4. The reading *loft* is altogether wrong; even *toft* would have been better, as that would agree with Prol. l. 14, and Pass. I. l. 12.

8. The chief-letter of the alliteration is missing.

37. The same remark applies here. *Word* = world; there is no need of an *l*; we also find, in old English, the spellings *werd* and *ward*.

39. *Seo* = see, in the imperative mood, and the sentence means, "perceive it well inwardly;" but *set* is a simpler and perhaps better reading.

46. The alliteration is defective, as also in ll. 50, 58, 120.

69. For *hit weore* MS. H has *his was*.

79. Instead of *teche* we might with advantage read *kenne*, both here and in ll. 90 and 127, and the alteration would be supported by l. 130; but I have preferred leaving the text intact to making *three* alterations.

87. The second *dop* seems repeated by mistake; I prefer *willeþ*, with which cf. Text B.

121. I am not sure that "wende" is required, and have therefore not inserted it.

122. There is no doubt about the reading of V, as *Corounep* is spelt with a capital letter; but *c* and *t* are hardly distinguishable in some MSS., so that *tronen* and *cronen* would look very much alike: still, MS. T has *tronen*, which suits the alliteration.

128. For *Corps* MS. H has *body*, written over an erasure.

135. For *techeþ* the true reading is probably *wisseþ*, and this would explain how such readings arose as *witnesseth* and *askip wytnesse*, the latter of which is not very intelligible. Cf. Pass. XI. l. 8.

137. The reading of V—*prechet þe þin harpe*—must surely be wrong, being meaningless; *prechet* seems to be a contraction of *preche it*.

139. The omission of the final *þ* in *Cumseþ* is probably due to the word *þer* following.

143. MS. U omits the word *wo*, evidently by mistake.

148. The wrong reading *by* (for *heize*) is easily explained; the scribe must have been thinking of the mercy shewn by Christ to the penitent thief; but this idea does not agree with the statement that they "pierced his heart."

149, 150. Though V has only *one* line, it is so long as to suggest that it is made up of parts of two; it must have been originally,

Forþi I rede þe [riche · haue reuþe on þe pore,
þauþ þou heo] Mihtful of Mayn · be Meke of þi wordes.

MS. H has,

þerfore I rede þee ryȝte · haue rewþe of þe pore,
þeiȝ þou be myȝtful of mayn · be meke of þi warkys.

152. For *3e schul* MS. H has *þou schall*, and for *3e wenden* it has *þou wendest*, both variations being written over erased words. There are several erasures and alterations in MS. H hereabouts, and the alterations are all for the worse, judging by what can be traced, or guessed at by comparison with the present text.

155, 156. In the first of these lines it would improve the metre to write *lelly* for *trewely*; and in the second, to write *godliche* for *Treweliche*. But there is a certain *propriety* in the continuous repetition of *trewe* and *treweliche*, which is destroyed by these alterations.

160. MS. V is here clearly wrong, but I have kept the word *Fey*, merely altering its place. *Fey* = faith, as in l. 14 of this Passus; *fait* or *feet* = feat, i. e. deeds or works.

175. MS. V abruptly ends the Passus here, but the remaining lines seem required, and are found in THUH₂D.

182, 183. These lines have occurred before; see ll. 123, 124, by help of which we might write them thus, according to the spelling adopted in V;

For-þi I sigge as I seide er · bi siht of þe textes,
Whon alle tresor is I-triȝet · Treuþe is þe beste.

PASSUS II. l. 5. I have altered the reading *heo* of MS. V to *he*, because the next line has the appearance of being added as an after-thought. The meaning of "*heo stondeþ*" would be "*they stand*;" but what seems to be intended is—"Look on thy left hand (quoth she) and see where *he* (i. e. Falsehood) stands; (there are) both, Falsehood and Flattery, and all *his* (i. e. Flattery's) whole company." The chief reason for supposing that *stondeþ* is here in the singular number is that the form of the question is such as to lead one to suppose so. *He* in MS. V means *he*, *heo* = *she* or *they*.

9. I since find that I omitted to insert that MS. T (as well as H₂) has the reading *pureste in*; this would certainly improve the alliteration, but MS. H supports the reading given, having *richest*. Still, the alteration should, perhaps, have been made.

21. Here the "chief-letter" is certainly lacking in *all* the MSS.; and this is what renders the propriety of altering such lines as line 9 so doubtful.

23. *Forgid* is only better than *brouȝt* because of the alliteration. In Mr Wright's edition we find

Favel thorough his faire speche
Hath this folk enchanted,

where the line is mended another way.

27. Here *wyte* is better than *seo* on every account.

28, 29. These lines must have been left out in V by mistake, because the lines as they stand,

“*þat þou miht seo gif þou wolt · whuche þei ben aHe,*

Bote gif þow wilne to wone · with treupe in his Blisse,”

hardly make sense. Line 31, on the contrary, being found in MS. H only, may be an interpolation; it is but a poor line.

34. This line, occurring in H only, may be an interpolation, but something of the sort is greatly wanted to make the sense clearer; and this is why I have inserted it, notwithstanding that it fails to be an alliterative line. I ought to have added that, in MS. H, the next line begins with

And sawe al þat ryche retenaunce, &c.

33. The reading *fyn* is supported by MS. V itself; for *see* l. 51;—“*þe fyn was arered.*”

56. The reading of V—*schewen* (omitting *to*)—seems to be a mere error.

59. This line is much wanted; probably omitted in V accidentally.

64. Perhaps the words “of lecherie” should have been inserted; read

Wiþ alle þe lordschupe [of lecherie] · of lengþe and of brede.

76. It should have been added that MS. H inserts *and*, having the reading “and paulyns douzter.” It thus appears that “*Pers þe pardoner*” and “*Paulynes doctor*” were probably different persons.

87. Compare l. 101. All the various readings, in both lines, are clearly due to attempts at improving the alliteration.

88. In all the MSS. the chief-letter is wanting.

97. MS. T has the spelling “notories,” but it is only the first *a* in “*Nataries*” that need be altered.

108. The reader will observe that I have *omitted* the word “on,” as not needed any longer, when “*counseil*” is inserted.

118. This line (like ll. 136—139, and 141—143) is a sort of explanatory gloss, and is almost certainly spurious. It means that men cease to believe those who often deceive them; a remark which has nothing to do with the context.

121. Part of this line is written in a later hand, and the words are ill arranged; the true reading is probably,

Many comen to counforte · from care þe false.

129. For “*Cuntre*” we should probably read “*Schires.*”

136—143. *See* note to l. 118.

160. *Tome*, meaning *leisure*, is no doubt the reading; *see* Text B.

175. The curious reading of T is easily explained; *any skynes* is there written for *anys kynes* or *anyskynys* (any kinds of); the forms *alleskynnes* (all kinds of) and *noskynnes* (no kind of) also sometimes occur in Early English, and these are instances of the genitives *anys* (of any), *alles* (of all), and *nones* (of none); *see* also the footnote to Passus X. l. 2.

183. The reading of V (*dune*) might stand, as it gives sense, viz. “and

the *din* heard." But the alteration to *dume* seems preferable, considering the various readings.

200. It would appear that *hem* was originally the reading in V, and that it was inconsiderately altered to *him*, owing to the frequent occurrence of *him*, as in ll. 199, 201, 202, 203, 204, &c.

206. The right reading is probably not *kepten*, but *copeden*; cf. Text B.

PASSUS III. l. 15. The reading "be clergie leue" suits the alliteration, and is supported by Text B.

19, 20. These lines are absolutely necessary to the sense, if the reading of V is to be retained in l. 18; they were probably omitted in V by mere mistake.

23. The chief-letter is wanting.

26. Here *lauzten* is the past tense of *lacchen*, to take; thus V gives the right sense, but the wrong word; cf. Text B.

32. H supports V in the reading *tellen*; but *callen* is better, and occurs in Text B.

43. In H this line ends a page, and the scribe has given two readings of the first half of the line, viz. "A-monge þese courteurs & þe comyns," and "A-monge þese clerkes and knyghtes" (*sic*).

45. Though V alone reads *schomeliche*, it should be retained as more forcible than *schameles*; it is, of course, to be understood as ironical.

48. *Sip* must be inserted, *metri gratiā*; it is in Text B.

51. The chief-letter is wanting.

67—72. This sentence is incomplete, having no principal verb; we should, for the sense, supply "I lere þou," from l. 61, before "As to punisschen;" i. e. "I instruct you to punish." Cf. ll. 91—94

80. H reads "presentes withoute pans." The sense is "other presents besides pence," or, "presents that are not given in actual money."

88. H supports the reading "brenne;" but "forbrenne" supplies the chief-letter *f*, though not at the beginning of a strongly accented syllable.

91. The chief-letter is wanting here, and also in l. 98; and in l. 93 it is badly placed.

100. The reading *melodyes* of the Vernon MS. can be thus accounted for; the *y* and *þ* are, throughout, only distinguishable by careful inspection; and thus *melodyes* is put for *melod þes*, i. e. spake these. Nevertheless, it seems better to use the *present* tense *meleþ* (as in the other MSS.), and to adopt the usual spelling *þeose*.

105. It would greatly improve the alliteration to read *late com* instead of *com late*; but the chief-letter is not unfrequently thus badly placed; see ll. 93, 124.

133, 134. *False* is here a plural adjective, but *trewe* is singular.

141. *Vre* means *our*; the sense requires *your*, spelt *þoure* in l. 62. Another spelling of *your* is *oure* (see l. 64), and for this, *vre* is miswritten.

151. For the second *heo* H reads *þ hem*, which improves the sense.

167. *Congeye* may be miswritten for *Conge þe*, the *y* and *þ* being so much alike; but Pass. IV. l. 4 is against this supposition.

174. I could hardly insert *hals* instead of *Nekke*, as the MSS. have *half*; but yet *hals* is probably the right reading, and occurs in MSS. of type B.

189, 224. The alliteration is defective.

243. This line does not run well, probably because the word *apert* is lost; read, *Hit is apert permutacion*.

244. *pou* is the reading of Text B.

245. The alliteration seems to be altogether lost.

260. I have since observed that the *m* in *Samuel* in MS. V is partly erased, thus leaving *Sauel*, i. e. Saul.

264. *clause*; in Text B we here find *cas* = case.

265. The reading of V—*munged*—is a mere mistake, and it has also caused the scribe to write *In Auenture* for *In Aunter* or *An Aunter*; the alliteration resides in the letter *n*, the words being run together, much as though it ran,

I *naunter* hit *nuyzed* me; a *nende* wol I make; compare *nale* and *noke* for *ale* and *oke* after the article *þe*. Text B has, *An auenture it noyed men*.

266—269. I have little doubt that these lines ought to be put lower, having ll. 270, 271 above them, as in TUD and in Text B. But as H preserves the order of V (though it omits ll. 265, 266), I have not made the transposition. The sense is much the same either way.

274. No MS. has here the right reading; it should be, or *takeþ azeyn his wille*, as in Text B. V and H are right, except in putting *doþ* for *takeþ* (which spoils the alliteration); the other MSS. are right in suggesting *takeþ*, but wrong otherwise.

PASSUS IV. l. 11. I insert *Crist* for *god* on the sole authority of T, because it is the reading of Text B, and supplies the chief-letter.

15. For *sende* T has *sente*.

51. Text B resembles TUD; the words *And seide* do not count in scan-sion, but even then the line, as in TUD, is very long, and the best line would be made by reading,

And seide, "Hedde I loue of my lord · luite wolde I recche."

68. The word *zeorne* seems wanted; yet it does not occur in Text B; and only in MS. V of type A.

69. *catel* suits the alliteration, and is in Text B.

73. The note means that the quotation from U is written all in one long line; and so it is in D; clearly owing to the omission of the first half of l. 72.

91. The reading *Crist* is better for the alliteration, but only appears in U; Text B says, "so me Crist helpe."

94. *hynen* was probably omitted in V because of *myne* preceding; the scribe may have thought he had finished writing *hyne*, when he had only finished *myne*; Text B has "myne hewen;" cf. l. 42 above.

114. The misreading *do eue* in T and D is a mere corruption of the word *Dover*.

124. That *gold* in MS. V is an error is plain enough; the context shews that *gold* is the very last thing that "Reson" would swear by.

126. Whatever be the meaning of this line, *withouten* must be a misreading; Texts B and C have *with*; and *with-outen* seems peculiar to V.

151. The alliteration is defective; Text B shews that *quod* should be *seide*, and the leading letter of the line is an *S*.

158. This is a good example of the variations of spelling; *lyue* and *leue* are the same word, repeated.

PASSUS V. l. 29. *wyuene*. Mr Wright prints *wynene*, and in several MSS. it is doubtful; but in MS. T the *u* is made with peculiar care, and so is the *n* following. The misreading in U is owing to the fact that the scribe first wrote *heuene*, and then drew the pen through it and substituted *wyuene*, which suggests a *similarity in sound* between the words *heuene* and *wyuene*. Again, the misreading in V in the line above, *stauenes* for *stauens*, seems due to this same word *wyuene*, and to confusion between the endings of *stau* and *wyuene*, which also points to the probability of the letter being *u*. The *wyuene pyne*, or punishment for women, is intelligible, and may mean the cucking-stool (cf. *pynnyng-stoles*, Pass. III. 69); but *wynene pyne* is inexplicable.

58. *dynen*; so in Text B.

83. *As I his frend were* is the right order of words, and is used in Text B. For the syllable *I* gives the chief-letter of the alliteration, and we must lay a slight stress on it, as also on the first syllables of *heilede* and *hendely*.

100, 101. Text B also has these lines rightly arranged; hence it is certain that the arrangement in V and H is a mere mistake.

109, 110. I mark T as *faulty* because such a long line is inadmissible; and even the first line of H is somewhat of the longest. But the fact is that *all* the early MSS. seem here wrong, owing to the omission of a half line—(as a *blynde hagge*)—for which see Text B. The confusion arose from there being two lines following having the same rime-letter (*b*). The arrangement in the Vernon MS., though perhaps not really right, scans well and makes good sense.

114. Text B also gives this line rightly, in the same shape.

125. *lernde* I should perhaps have been *I rendrit*, as in T, U, and Text B; but I let it stand because H agrees with V, and my object is to avoid alteration as much as possible.

131. Here, however, the word *by* must be inserted because it is necessary to the sense. V seems to have a *quartrun more peisede*, but there are marks shewing that the words are to be transposed.

142. *sopely*; Text B, however, has *so the ik*, so thrive I.

165. The reading in V is absurd; the *ribibor* and *ratoner* are distinct personages.

182. Partly imitated from l. 177; not in Text B, and probably spurious.

188. *lotering*. It is to the credit of MS. V that it has preserved this word; for Text B, like T and H₂, has *louryng*, which is inferior. It is from the French *losterie*, badinage.

195. *I-wipet*. I suppose the true reading to be *waxed*, as in Text B, and in T, H, and U. Mr Wright guessed the meaning of *waxed* to be *washed*, but in that case it is unlikely that so many MSS. would have preserved the letter *x*. It probably means *waxed*, i. e. stopped up, as one would stop with wax, much as in the following:—

“But to ende the hole were stopped and faste made,
A littell cloute cute he without delay,
With *wax* melled, stopped the hole alway,” &c.

Romans of Partenay (E. E. T. S.), l. 2817.

The metaphor is rather a bold one, to talk of waxing a thing up with furze, but this seems to me the only way of getting any sense out of the passage. Cf. the spellings of the word in H and U.

199. *lacche*; so in Text B.

202—207. Though these lines are in U only, they appear in all later versions of the poem, and are certainly genuine.

232. *deore*, dear. There is no doubt about the reading; see Text B. V has *dore* miswritten for *deore*, for which spelling see Pass. VI. l. 83.

257. The meaning is, “that he should polish anew his pike named Penitence;” where a *pike* means a staff with a spike to it, such as is used by pilgrims. Compare Text B,

“*pat penitencia* his pyke · he shulde polsche newe.”

If the word *him* be retained, it either means polish up *for himself*, *for his own use*; or it merely signifies *it*, the word *pyke* being masculine, as the next line clearly shews.

PASSUS VI. Passus V. and VI. are in most MSS. considered all as one Passus. It is one of the simplest and best tests of a MS. of the *earliest* form, that they are *separated*, and numbered as distinct. It is curious that only MS. H has preserved the first two lines, the first of which scans but poorly.

30. *kende*; Text B has *kenned*; the alliteration shews it is right.

57. Also in Text B.

73. Text B also inserts *se*, which is necessary to the sense.

98, 99. The alterations are authorized by Text B.

103. *kepe*; so in Text B, and required by the alliteration.

114. The curious readings in U, viz. *unwolcome* and *unfair*, instead of *welcome* and *fair*, can be explained by arranging the subject-matter in a different order, i. e. by altering the punctuation.

Lines 114, 115 are taken together, and stand thus:—

“He is wondirly vnwolcome · and vnfair vndirfongen
But if he be sib · to some of pese seune.”

This arrangement, however, is very awkward.

PASSUS VII. ll. 22, 25. *kennest, kenne*. So also in Text B.

29. I quoted here the various spellings of *labre*, from an idea that it was misspelt for *labore*; but it seems to have been intentional, judging by ll. 221, 259 of this very Passus.

54. The reading *we fynde treupe*, as in T and H, suits the alliteration better, and is the reading of Text B; but the alteration seemed hardly worth making.

57. The alliteration of each half-line is kept separate, *k* being adopted in the first part of the line, and *s* in the second. A similar example occurs again very soon, at l. 69; and perhaps at l. 73. Cf. V. 125, and the note.

68. It should be noted that "Deleantur de libro viventium: et cum Justis non scribantur" is all one quotation.

71. The reader who consults MS. U must remember to turn back here some 18 folios to fol. 5 b, or he will not find ll. 71—215.

85. *heo*; MSS. H and U have *Chirche* is properly feminine, so that *him* in l. 86 may mean the parson (*persona ecclesiæ*).

94. The chief-letter is wanting.

109. The reading of U, *dieu sa* (= *saue*) *dame emme*, is borrowed from the Prologue, l. 103.

124. The word *holde* may mean *faithful*, and it is very probable that the other reading *olde* is corrupt, but it is difficult to make sure of this, because *holde* may be written for *olde* in the same way that *heren* is for *eren* in ll. 60, 99. Text B has *olde*.

130. The word *brod* in T has a small *k* written over the *d*, evidently by way of correction.

133. The word *gare* is uncommon in this version of the poem, but occurs in l. 289 below.

134. Repeated from Prol. l. 28.

140, 141. The reading given in the text is the only one that satisfies all the requirements of the case. It is better to put *wastours* in the plural, because of ll. 144, 149, 151; and at the same time the word *one* is wanted in the singular, to denote the particular ringleader who speaks again in l. 153, and of whom Hunger made a special example in l. 161, where V errs in using the plural number.

145. Faulty in scansion.

159. *hoped*, *hopped*: but none of the MSS. double the *p*.

181. *sonenday* may not mean Sunday; the expression reminds us of the very first line of the Prologue—*whon softe was þe sonne*; and a "*softe sonenday*" is a day when the sun is mild and warm.

182. *hot* may = *hote*, i. e. oaten; cf. the various readings, and note to l. 124.

186. *Al* seems to make better sense, but the line is not in Text B.

197. The chief-letter seems wanting, unless we put a little stress on the word *to*; but the MSS. all agree, and it is the same in Text B.

202. *mete*; I let this word stand, as it is in VHU, and we have *bred* twice in the next line; still Text B has *bred*, and T has *breed*.

204. *Bamme*; so in V; but I hardly understand it or the word *bane*. The reading of H—*a-bane*—seems to hint at *a-bate*, which is the actual reading of several MSS.; see Text B.

215. *Seint Matheu* is really St *Luke*, but it is the author's own mistake. The reading *permyde* for *perwith* should be noticed; it gives a sort of alliteration to the line, (*Mak, permyde, Matheu*), which is otherwise wanting.

226, 228. The words in small print are written over the word *nþnam* in V.

239. There is little alliteration here, except in the words *him*, and *his* (repeated).

241. The words *lyf*, *lif*, *leef* certainly end with *f* (very plainly written), not with a long *s* (*f*).

251. *I-yeten* = *eaten*, not *gotten*. The very soft *y* sound of the *z* does not destroy the alliteration, which is made up of vowel-sounds.

287. The alliteration is obtained either by supposing each half-line complete in itself (the first half having *h* and the second *c*), or by adopting the reading in T and U, which is given in Text B.

311. At the end of the *Passus*, we find, in MS. T, the following entry in a later hand.

"Here is lefte oute v. versis *whiche* is in the olde coppi, & ar set benethe.
and when you se the sune amisse · & to mvnkes heades,
and a mayde have the masteri · And mvltiply by (eight) hight, (*sic*)
than shall deathe withdraw · and derthe be Justice,
and davi the diker · shall die for hunger,
But if god of his goodness · gravnte vs a trewe."

But the writer of this makes a slight mistake; for these lines belong to MSS. of Class B, and do not appear in any of Class A. See Text B.

PASSUS VIII. 1. We must lay a slight stress on *to*, for the alliteration's sake.

5, 6. *heren* has no *h* prefixed in any MS. but V; see Pass. VII. ll. 4, 60.

45, 46. This reading of MS. H is doubtless right; see l. 61 below. Text B gives little help, but Text C has the lines,

"Men of lawe hadden lest · þat loþ weren to plede

But þai *pre manibus* weren ipaid · for pledyng at þe barre,"
which gives the sense, and authorizes the word "*loþ*."

47. Ps. xiv. 5. "Qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit. Qui facit hæc, non movebitur in æternum." For the latter part of the quotation, see l. 55 below. The word *eorum* is from Text B. I cannot quite trace the quotation, *A Regibus, &c.* It seems to be a reminiscence of Ecclesiasticus xxxviii. 2—"A Deo est enim omnis medela, et a rege accipiet donationem."

58. *þriuen*, thriven; hence, *beo þriuen* = are thriven, i. e. thrive. But

though this seems quite right, it is proper to note that the reading is unsupported. Texts B and C vary from A hereabouts.

73. The reading given is quite satisfactory, and is in Text B.

75. *wo* here does not mean *woe*, but is equivalent to the *woo* of MS. H, and the *wehe* of MS. T, a word used to denote the sound made by animals; the usual reading of MSS. is *wehe*. See *whi*, *wey*, or *wehe* in IV. 21.

78. The misreading *Fautes* in V is merely owing to the omission of the mark of contraction for *n*; it should be "*Faütes*;" see Pass. X. ll. 58, 64.

88. *loue of*. The omission of these words in V is a mere accident; the line is left far too short.

106. This reading is confirmed by Text B.

109. So in Text B; here the author, quoting Matthew, refers to Luke; just above (Pass. VII. l. 215) he makes the exactly reverse error.

114. *who fynt*, i. e. who findeth or provideth for them; so in Text B.

125, 126. These lines are of very doubtful authenticity, and may have been added by the scribe of MS. H to explain the Latin quotation. Most MSS. have *Ecce* for *Ejice*, owing probably to confusion between *Ecce* and the less common and curious-looking word *Eiice*, as it would be spelt.

128. *waitide*, looked; so in Text B.

136. The quotation as given in H is corrupt; the word *est* should not appear: *quod* (which seemed to me indistinct) is right, but *optat* should be *optans*.

"Somnia ne cures, nam mens humana quod optans,
Dum vigilat, sperat, per somnum cernit id ipsum."

Dionysius Cato; Distich. II. 31.

The English translation of it in H is almost certainly a spurious line.

136—139. MSS. T and U and Text B help us out here. V reads,

"Ac for the Bible bereþ wittenesse · hou daniel deunynde
þe Dremels of a kyng · þat Nabugodonosor hette."

The confusion arose from the shortness of l. 137, which is lengthened in U by writing "how daniel þe prophete." And then, this line being once miswritten, the next line had to be shortened by cutting away part of it.

153. Not in Text B; hence *men* depends on MS. T only, but would suit the alliteration excellently.

177. A small cross is prefixed to this line in MS. T, no doubt as a mark that it is imperfect. A few other imperfect lines are marked in the same way, the marks being as old as the rest of the writing.

187. *Explicit*, &c. This important note, for which we have the authority not only of MSS. T, U, H₂, and D, but of many others, gives us the right titles of the poems, and shews that the first one, the "Vision of William concerning Piers the Plouzman," ends here, and that the remaining verses form a second and distinct poem, which is, however, a sort of continuation of the former. This is very clearly pointed out even in MS. V; for we here meet with the only *title* which can be found in it; see Passus IX. l. 1.

It is pretty clear that Langland had intended to wind up his poem here by discoursing on the excellences of Doing Well; and in this concluding passage, the word *Do-wel* accordingly occurs four times, without any hint of Doing Better or Doing Best. But an afterthought suggested that Do-well, if supplemented by Do-bet and Do-best, deserved that much more should be said about it, and that, in fact, here was matter for a whole new poem. The opening lines of Passus IX. (which, it should be remembered, is only a *prologue*, and therefore, like the first prologue, much shorter than the other Passus) seem to indicate a short lapse of time between the conclusion of the one poem and the commencement of the other. The poet's adventure with the two Minorite friars may possibly have had some foundation in fact; at any rate, it is very naturally introduced, and serves admirably to introduce a new vision.

PASSUS IX. Observe that the Title to this Passus is given at the end of Pass. VIII. It is the Prologue to the Vita de Do-well, as has just been said above.

3, 4, 5. For the alterations here, and in ll. 11, 12, 24, 32, see Text B.

11. The change of place of *furre* and *passede* greatly improves the metre; it is amply authorized.

20. The reading of V—a *tom*—is very curious; it is an evident corruption of *at hom*. It is also curious that MSS. of class B omit these two words.

47. The alteration is necessary in order to obtain the chief-letter of the alliteration, which is the *s* in *self*; and there is no *s* in the latter half of the line, as given in V.

50. *pe* occurs also in Text B.

64. *wizt* occurs in Text B, and is needed for the alliteration.

65. The corrupt reading in V probably arose from taking *I-seide*, the past participle, to mean *I seide*. Text B has the same as I have given, which is certainly right. In MS. T, we find the word *seide*, and just over it and in front of it the letter .I., the alteration having been made by the scribe himself.

66. *seze þou*, sawest thou. It seems better to insert *þou*, as in Text B.

80 The expression, *Erl Auerous*, is in Text B.

83. The Vulgate has, "Libenter enim suffertis insipientes, cum sitis ipsi sapientes;" but it is clear by the next line that the poet took the reading to be *sufferte* in the imperative mood. But in Text B we find *suffertis*, and a corresponding alteration of the following line.

95. *puiten*; *sic* in MS. V, both here and elsewhere. The alteration of *him* into *hem* in this line and the next seems required; but it is just possible that the scribe of MS. V considered *him* as a *plural*. The alteration, however, would still be justified by the occurrence of *hem* in l. 94.

101. So in Text B.

107. *þroly*, quickly. This reading seems to be preserved in V only.

111. Also in Text B.

114. So in Text B.

118. *hym techen*; Text B has *teche hym*.

PASSUS X. Here the "Vita de Dowel" properly begins.

6—8. Miswritten in V after this manner;

A loueli lemmon lyk him-self · *Anima* heo hette,

To hire haþ Envye · A proud priker of Fraunce, *Princeps huius mundi*.

This mistake arose (1) from the shortness of l. 6; (2) from the fulness of the stop in the middle of l. 7; and (3) from supposing *Princeps huius mundi* to be an independent quotation. In order to make these three lines into two, the scribe had to omit *to* after *lyk*, and to neglect the alliteration altogether.

9. *mihti*; *sic* in MS. V; so I let it stand.

11, 12. The missing words are also in Text B.

27. *Ceatour* in MS. V, by mistake.

30. The meaning of *lisse* and *Blisse* is the same, but *lisse* is required for the alliteration, and appears in very many MSS., although they give the word *Blisse* afterwards, in l. 36.

31. *arn*, not *ben*, must be the reading, and is supported by Text B.

50. The reading *kepeþ* is also supported by ll. 10, 15, 24.

52. I have little doubt the reading given is right, but there is hardly any more evidence than that given, for this line does not appear in Text B. Still we have the evidence of MSS. TUH₂, and it is clear that V is corrupt, as *Bringeþ* spoils the alliteration, besides affording but little sense.

53. The reading in U, *goynge*, may have been suggested by mistaking *cunnyge* for *cumynge*, and it would then strike the scribe that *goynge* would suit the alliteration better than *cumynge*.

61. *ben* is wanted to complete the sense.

71. The reluctance of the scribe of V to write the word *wizt* is curious; a similar correction has been often made before; see, for example, Pass. IX. l. 64; and cf. XI. 122.

72. Either *of* or *ouer* must be inserted; the former suits the flow of the line better.

75. *wyte* (MS. U) means *blame*.

86. It may be doubted whether David really meant to praise the consolation to be found in a birch-rod!

89. I have not yet traced this quotation. MS. V has, *Intencio I hoie*.

95. *kepe*, not *hede*, suits the alliteration.

106. I cannot yet trace this quotation.

107. The alliteration is defective; it is somewhat better preserved in MSS. T and U, but not so much better as to justify alteration.

124. *molde* is of course right; cf. Pass. III. l. 71.

135. The chief-letter is wanting.

143. The readings *a barn*, and *wrouzte* are made certain by observing the line following, "Caym men cleped *him*."

152. *Sem* was no doubt written for *Seth* as being a more familiar name; else it is obviously wrong.

154. *suster sed*, i. e. sister's seed; see l. 173.

165. *banne* (not *curse*) suits the alliteration.

190. The misreading in V here was a necessary consequence of the misreading in l. 188. The scribe clearly did not understand the allusion to Dunmow.

193. The reading given is from T, slightly modified; for it is usual in MS. V to use *-ep* as the plural ending of the imperative, and to write *ou* instead of *ow*, and it is better to adhere to a uniform system, where it can so easily be preserved.

197. The punctuation is difficult. In Text B, there seems to be almost a full stop in the middle of this line; but then, the subsequent lines vary considerably.

204, 205. The alliteration and Text B both shew that these lines are rightly restored.

213. *werke*; so also in Text B.

PASSUS XI. 2. In Text B we find,

"*þat lene was of lere · and of liche bothe.*"

13. The alliteration seems to be formed either by the initials of *hit*, *heo*, and *heore*, or by those of *sigge* and *schewen*.

18. *cardet*; *carded* in Text B.

23. *bene est*. If the mark of interrogation be omitted, it is very natural that *bene* here should be turned into *ve*, as in MSS. TU. The Vulgate however (Jer. xii. 1) has "*Quare via impiorum prosperatur: bene est omnibus qui prævaricantur et inique agunt?*" where the sentence is an interrogative one.

28. Observe how the voice is to be sustained at the end of this line; i. e. as for *him*, he is but little loved.

30. *Daunseled* seems peculiar to MS. V; cf. prov. Eng. *dawntled*, fondled, made much of. Text B has *daunted*, tamed, put down, made little of, which does not suit the context.

46. The alliteration is hardly perceptible; it is probably formed by dwelling on the *f*. Thus, in Mr Wright's text, we find,

Bothe a-fyngred and a-furst · and for chele quake,
which is probably the correct reading, *afyngred* and *afurst* being a provincial pronunciation of *of-hungred* and *of-thurst*, i. e. afflicted by hunger and thirst.

71. *musen on*, &c. Text B ends the line with, "*þat muse moche on her wordes.*"

79. *to wite*; so in Text B; cf. l. 81.

85. *worþ*; so too in Text B; it greatly improves the line. Cf. Pass. I. l. 26.

96. *his*; so in Text B; the reading *hire* is clearly wrong.

100. *worþe*; see l. 85.

102, 104. This is another of the many instances where MS. V wrongly uses *teche* instead of *kenne*. Cf. Pass. VI. 30; VII. 22, 25.

111. The alliteration is defective.

131. *gurlas*. It must be remembered that this means *boys* quite as much as *girls*; see Pass. X. l. 155.

134. *kende*; this surely must be the true reading, for *c* or *k* is required for the alliteration; it is supported by MS. T only, but we should compare ll. 102, 104, and the many passages where *kenne* is wrongly replaced by *teche*; see, e.g. Pass. I. 79; II. 4; VIII. 120. Text B varies, reading, "and *compassed* masouns."

137, 138. The alliteration helps us to restore these lines with certainty.

144. The word *loue* being feminine, the genitive may very well end in *e*; very numerous examples of this are given in Morris's "Specimens of Early English," Introduction, p. lvii.

145. In some editions of Cato we find *simules* for *simile*, to the improvement of the prosody.

147. See note to ll. 102, 134.

151. The position of the words in V, viz. *himself hit*, makes the line halt instead of flowing smoothly.

155, 156. Text B has two lines very like these.

180. Text B varies here; but there is no doubt but that *Actif it is l-hoten* is the true reading. The subject of the poem is *Vita de Do-wel*, the "wel feir lyf" as it is called in l. 179; and the poet is merely repeating what he has already said in Pass. VII. 234-236. A great deal more is said about *Activa Vita* in Pass. XIII. of Text B.

181. The reader will observe by this extract that the Trinity MS. presents an excellent text.

191, 192, 193. These lines stand thus in MS. T,

"God wot, þis is dobet · sire dobest haþ benefices,

So is he best worpi be þat god in the gospel · grauntip & techip."

The great length of the second line shews something wrong; next, the alliteration tells that *benefices* and *best* occur in the same line, and then only the words "God wot, þis is dobet" remain to form l. 191; whence it is plain that a half-line has here been lost. This has been recovered by help of the Ashmolean MS. and MS. Harl. 3954, and found to be —*dobest wot þe soþe*; for the readings there given are,

"Sekyrly, þis is dobet · dobest wot þe soþe;" (A.)

"Dredles, is dobet · dobest wot þe sothe (H.)

The omission of this half-line, and the confusion in the division of lines, arose from the fact of ll. 191 and 192 both having the same letter *b* as the rime-letter. The alliteration and rhythm also shew that the reading "Dredles" is the correct one, and it is a favourite word with Langland. "Sekyrly" is a mere gloss upon it.

215. *wolde* suits the alliteration, but *shulde* seems to be better grammar.

232. The reading of MS. T, "þat *arn* vncristene," &c., is a mere mistake of *arn* for *an*. But the reading *vncristene* is very curious, and is exactly contrary to what we should expect, viz. *cristene*. Yet MS. authority forbids alteration. Thus, we find in Harl. MS. 3954,

"*þat vn-krysten in þat case · may cristenen a hethene,*"

and the line occurs in Text B in the same shape.

247. *Mecaberis* seems to be the author's own mistake, the seventh commandment being put for the sixth. The words of which "*ne sle nouȝt*" is the "*kynde englissh*" are "*Non occides.*"¹ I have ventured to write *vindicta* (though all the MSS. seem to have *vindictam*), because *vindicta* is the actual reading of the Vulgate.

253. *markid withoute mercy*, pre-ordained to life, without any need of a subsequent act of mercy; so most MSS.; but the reading of U, *markid with mercy*, is simpler.

273. *shrefe*, shrived. It ought to be *shref*, and the tag to the *f* can hardly mean a final *e*. It is another form of *shrof*, the more usual past tense of *shrive* or *shrieve*.

283. The misreading *now* probably arose from confusing *non* with *nou*.

285. The readings are,

And ȝet any I forget · for of fyue wyttis techinge
 þat clergie of cristis mouþ · comendite what is neuere T;
 And ȝet am (or ani) I forget · of fyue wyttes techyng
 That Clergie of Cristes mouþ · comonded hit neuere D;
 And ȝit any I forget · for of fyue wyttes techyng
 That clergie of cristes mouȝt · comendite what is neuere H₂;
 And ȝit I forgot ferþere · of fyue wyttis techyng
 Wat clergie of cristis mouth · comendid was A(shmole);
 And ȝet haue I forȝete ferthere · of v wyttys techyng
 þat cleryȝe of crystys mowth · comandyd was neuer. Harl. 3954;

Text B has the single line,

Clergye þo of crystes mouþ · commonded was it litel.

MS. U omits both lines.

From all these the sense intended is plain enough, and as regards the former line, it is clear that Ashmole and Harl. 3954 MSS. supply the word really wanted, viz. *ferþere*, owing to the absence of which TH absurdly introduce *any* and *for* to fill up the line. Again, as regards the latter line, the true form is shewn in Harl. 3954, only it is necessary to alter *neuer* to *euer* in order to preserve the sense. The reading *neuer* arose from considering the line as a simple statement instead of that which it really is, viz. a dependent clause. The reading *what is* in TH₂ is a curious and meaningless corruption of *was*. The lines, as given in the text, mean—"And yet I forget further—by help of the teaching of my five wits—that learning was ever commended by Christ's mouth;" i.e. "my five wits do not enable me to remember that Christ ever commended learning."

¹ Mr Wright says, "A mistake in the original MS. for *necaberis*, as it is rightly printed in Crowley's edition." But surely, *non necaberis* means—"thou shalt not be killed."

303. In the preface, abundant reason is given in support of the view that the early version must have ended here, as is actually the case with MSS. Douce, Harl. 3954, and Ashmole, 1468; and this is where the poem probably ended also in the Vernon MS. The only MSS. that go beyond this point are TH²U. Of these, the two former are supplemented by what is really a portion of the C-class of MSS., and there is a consequent jumble in the numbering of the subsequent Passus and a very abrupt transition in the sense, sufficient to shew clearly that the junction of the A and C texts is but clumsily effected after all. It ought also to be noted that the quotation "*Brevis oracio penetrat celum*" does *not* strictly belong to the A-class of MSS., but to the C-class. But I have introduced it for two reasons: (1) because it is very appropriate and makes an excellent concluding line, and is closely connected with the sense of the lines before it, and (2) because it is *useful* as indicating the point of junction of the A and C texts, as the reader will find when he consults Text C. If the poem in its *earliest form* was ever continued beyond this point, it was probably continued in the manner indicated by MS. U, which has 18 lines of a "passus tercius" which are, as far as I can make out, *unique*.¹ Perhaps the poet may really have begun a third passus in this manner, which he afterwards gave up, and turned his attention to re-casting and expanding the whole poem. The 18 lines in MS. U are as follows:

Passus tercius de dowel, &c.

"Cryst wot," *quod* clergie · know it ² yif ye likeþ,
 I haue don my deuer · ye³ dowel to teche;
 And who-so coueite to don betere · þan ye bok telleþ,
 He pasith apostlis lif · and put hem in-to angelis! 4
 But y se now as i seie · as me soþ þynkeþ,
 you⁴ woldist kunne yat⁵ i can · and carpyn it after,
 Presumptuously *par* auenture · appose so manye,
 þat it myȝte turne me to tene · & theologie bope. 8
 gif i wiste witterly · you woldist don yer-after
 Al yat you askest · assoilen I wolde."
 Scornfulliche yo scripture · set vp here browes,
 And on clergie cryede · on godis holy name, 12
 yat he schewiȝt⁶ ne schulde · but if it stryf were
 Of ye cardynal wit · & cristenyd in a font;
 And seide it so loude · yat schame me it þoute,
 þat it were scathe & slaundre · to holy cherge, 16
 Scihoþ⁷ theologie yat trewe is · tellen it deffendeþ;

¹ If there exists any other copy of these lines, I should be glad to have it pointed out to me.

² MS. "knowit."

³ "ye" for "þe."

⁴ "you" for "þou."

⁵ "yat" for "þat;" so too we have below "yer-after," "yo," for "þer-after" and "þo."

⁶ Should we read "schew it?"

⁷ Probably an error for "Sip."

Danyd godis derlyng · deffendeþ it also,
Vidi preuaricantes & thabesceram.

This may be thus briefly paraphrased :

"Christ knows," said Clergy, "I have done my duty in teaching you to do *well*; and to do *better* is for angels to attain to. But I fear you want to learn all I know merely in order to cavil and vex me and Theology. If I thought you were in earnest, I would grant all you ask." But Scripture scornfully told him to be quiet, and talked so loud that I thought it a slight upon holy church; as David says, "It grieveth me when I see the transgressors, because they keep not thy law."¹ What the exact meaning of lines 13 and 14 is, I can only dimly guess. Perhaps it is—"that he should not shew (declare it) unless it were considered as a dispute between supreme knowledge and one who is christened in a font." That is—in allusion to line 7, where Clergy thinks that the dreamer will perhaps, after being taught, become presumptuous and ask trying questions—Clergy ought not therefore to teach William anything at all unless he at the same time remembers that any discussion between them would but be a dispute between supreme knowledge (Clergy) and a mere infant (William). But the passage is certainly hazy.

It is pretty clear that this passage is supplanted in Text B by the first three lines of the Passus immediately following the passage with which Text A ends. The three lines are these :—

"Thanne scripture scorned me · and a skile tolde,
 And lakked me in latyne · and lizte by me she sette,
 And seyde, *multi multa sciunt · et seipsos nesciunt.*"

And there are similar lines in Text C, in the middle of Passus II. de Do-wel.

"Panne scripture scornede me · and many skyles schewede,
 And contynauce made to clergize · to conge me, hit semede,
 And lackede me in latyn · and lith bi me sette,
 And seide, *multi multa sciunt,² et seipsos nesciunt.*"

¹ Ps. cxix. 158 (Prayer-Book version); but *preuaricantes* must here mean *scoffers*.

² MS. Vesp. B. xvi. reads *sapiunt*.

GENERAL COMPARISON OF TEXTS A AND B.

THE following is a list of parallel passages, and shews also where the texts differ. A few minor variations are not noticed.

PROLOGUE. Lines 1—49. So in B.

Here B inserts three lines.

Lines 50—83. So in B.

Here B inserts about 120 lines, containing the fable of the Cat and Rattons.

Lines 84—89. So in B.

Lines 90—95. Peculiar to A, but the sense of them is found in B, differently expressed, and at an earlier place.

Lines 96—109. So in B, with an extra line after l. 101.

PASSUS I. So in B, for the most part. The chief variations are that B inserts two lines after l. 31, puts ll. 96, 97 after l. 101, expands ll. 112, 113 into about 10 lines, and ll. 135—138 into about 17 lines.

PASSUS II. Substantially the same as Passus II. of B. The chief variations are in ll. 11—14, 19—74, which are expanded in B, and somewhat differently expressed.

Lines 75—212 agree very closely, except that ll. 150, 151 are expanded in B into 5 lines, and B has two more lines after l. 183.

PASSUS III. Lines 1—51. So in B, but ll. 18—20 somewhat vary.

Lines 52—66. The variations here are worth remarking.

Lines 67—282. So in B, very nearly; but ll. 228—231 have their place supplied by a longer passage; also ll. 252—259 vary.

After l. 282 B inserts more than 50 lines.

PASSUS IV. Somewhat expanded in Text B, especially in the following passages, viz. ll. 16—30, ll. 105—108, ll. 134—136, ll. 141—145. Otherwise, the texts substantially agree.

PASSUS V. Lines 1—33. So in B; except at ll. 11, 12, and 31.

Here B inserts about 6 lines.

Lines 34—39. So in B, with a new line after l. 35.

Here B inserts about 8 lines.

Lines 40—69. So in B, nearly

Lines 70—73. Differently expressed in B; *the variation is worth notice.*

Lines 74—99. So in B, nearly.

Here B inserts a couple of lines.

Lines 100—106. So in B, nearly.

Here B inserts a long and most important passage, descriptive of Wrath; altogether some 60 lines.

Lines 107—145. So in B, nearly, but note ll. 109—113.

Here B inserts a long and important passage, about the sins of Covetousness, and how he skinned the poor; more than 70 lines.

Lines 146—221. So in B, nearly; but note that l. 215 is expanded in B into fifteen lines.

Here B inserts another long and important passage, containing the confession of Sloth, and his regrets for his mis-spent youth; nearly 60 lines.

Lines 222—259. So in B, nearly.

Here B again inserts about 40 lines, concerning the Crucifixion and Resurrection of Christ.

Lines 260—263. So in B, nearly. But note, that *Passus V. of text B does not terminate here.*

PASSUS VI. This forms, in B, the concluding portion of Passus V.; the agreement is pretty close. However, there are some variations about ll. 36—38, 82—84, and line 97, and B has an extra line after l. 112.

After l. 126, B inserts four new lines.

PASSUS VII. Agrees substantially with B, Passus VI., but *the occasional variations are very numerous.* Observe, e. g. ll. 9—20, and the insertion of two lines after l. 40, of four lines after l. 46, of a line after l. 59, and of two lines after l. 65. Observe also the slight variations and insertions at ll. 128—139, l. 149, ll. 167—172, ll. 178—188, l. 190, ll. 212—215, ll. 238, 239, and after l. 301.

At the end of the Passus B adds 5 lines, containing a curious prophecy; see the Critical Notes, p. 147.

PASSUS VIII. Called Passus VII. in B.

Lines 1—72. In B, but there are *numerous variations*, best observed by actual comparison. It is worth noting that ll. 13—17 and 38—44 seem to be fuller and better expressed in the earlier version.

After l. 72, B inserts some 20 lines about Beggars.

Lines 73—187. In B, but with a few variations, e. g. at ll. 132, 147, 151, and 153—155.

PASSUS IX., or PROLOGUE TO DOWEL. Called Passus VIII. in B, and the two agree pretty closely.

B has four extra lines after l. 13, and five extra lines after l. 47, one extra line after l. 115, and two more lines at the end of the Passus.

PASSUS X., XI. Called in B Passus IX. and X. Here all close resemblance soon ceases, and the variations become numerous and important. Text B is far the fullest on the whole, but there are a few passages which are fuller and better expressed in the earlier version. Both versions are very good, and it would be a pity to lose or pass over either of them. Ll. 180—303 of Passus XI., for instance, are varied and expanded in B at great length, and it is here that we meet with the curious prophecy (a mere chance guess, but none the less notable) that a king should come, and amend monks and canons, and the abbot of Abingdon should have a knock of the king, and incurable should be the wound. Of all this there is, in Text A, no hint whatever.

Text C is much farther removed from Text A than B is, and as the variations between B and C will be pointed out hereafter, it is not necessary to say much about it here.

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Early English Text Society.

PARALLEL EXTRACTS

FROM

TWENTY-NINE MANUSCRIPTS

OF

Piers Plowman,

WITH COMMENTS, AND A PROPOSAL FOR THE SOCIETY'S THREE-TEXT
EDITION OF THIS POEM.

BY THE

REV. WALTER W. SKEAT, M.A.,

LATE FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE, AND EDITOR OF LANCELOT OF THE LAIK

LONDON :

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14

PARALLEL EXTRACTS

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TWENTY-NINE MANUSCRIPTS

OF

Piers Plowman.

WITH COMMENTS, AND A PROPOSAL FOR THE ~~REVISION~~

EDITION OF THIS POEM

BY

REV. WALTER W. SKEAT

LATE FELLOW OF OXFORD COLLEGE

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PARALLEL EXTRACTS FROM TWENTY-NINE MSS.

OF

PIERS PLOWMAN,

*With Comments, and a Proposal for the Society's Three-text
Edition of the Poem,*

BY THE REV. W. W. SKEAT, M.A., LATE FELLOW OF
CHRIST'S COLLEGE, CAMBRIDGE.

IN order to do full justice to the poem known as *Piers Plowman*, the most valuable work in Early English Literature before Chaucer wrote, the Committee of the Early English Text Society have resolved to print an edition of the three best texts of the poem separately, the first of which, transcribed from the Vernon MS. at Oxford, is to appear in 1867. With the view of obtaining information as to the language, age, and type of every known MS. of the Poem, the Committee have, on Mr Furnivall's suggestion, resolved to print one and the same passage from every MS. which the goodwill of Librarians and owners of collections may place at their disposal, so that, by a collation of these extracts, the relative dialectal peculiarities, ages, and types of the MSS. themselves may be determined, and attention afterwards concentrated on those most likely to yield the most valuable results. The Committee, then, appeal to every one who has a MS. of this noble Poem under his control, to render them their assistance in carrying out the great work they have in hand. Only by the aid of men widely scattered over the land can the work be accomplished, and the Committee are sure that their appeal will not be left without response by any one who remembers how the old poem has called up before him the picture of his forefathers' life, and

shown him the earnestness with which they strove for Truth amidst the many corruptions of their time. Moreover, every reader of MSS. who knows of what value even this present collection of extracts is, will desire to add to the value it has for the makers of it, and for others as well as himself.

The first thing, then, that is asked, is, a copy from any and every MS. of *Piers Plowman* to which the reader may have access, of the lines 1508—1529 in Wright's edition, 1856, vol. i. p. 47,—the passage corresponding to that from the numerous MSS. printed in the table at the end of this tract.

These lines have been chosen as a test-passage on account of their containing several verbal plurals, and in order to see whether any MSS. are consistent in the use of the Southern *th*, the Midland *n* or *e*, or the Northern *s* in the present plural indicative. The Rev. H. O. Coxe has most kindly made the extracts from the Oxford Bodleian MSS., and Mr W. Aldis Wright those from the Cambridge University Library and Trinity College; whilst the editor contributes those from Corpus and Caius Colleges, and from the Oxford colleges, and Mr Furnivall is responsible for the British Museum extracts, the dates of the MSS. of which have been fixed by Mr E. A. Bond, of the MS. department, whose valued help is here gratefully acknowledged. The Dublin extract was kindly furnished by Dr Lottner.

The texts have been stated to be of two types, distinguished by their readings of the first twenty lines,—those which, like Whitaker's, make the dreamer to have slept "in a *lande* as he lay," and those which, like Wright's, make him to have rested "under a broode bank by a bournes syde;" but two texts of the same type (as ascertained by the foregoing test) are found to contain different versions of subsequent passages, while two of different types will coincide in such passages.

This test is, in fact, thus shown to be insufficient, and the editor of the proposed new edition has suggested the further test of observing the beginning of *Passus VI*. If the MS. is of the latter of the above types, the first line of this *Passus* is either

: This were a wikkede wey
but who so hadde a gyde, &c. ;

see Wright's ed. vol. i. p. 117 ; or else

The kyng and hise knyghtes
to the kirke wente, &c. ;

see Wright's ed., vol. i. p. 77 ; the difference being here caused simply by a variation in the method of numbering the *Passus*. If, however, the MS. be of the former or Whitaker type, we find here a long passage of great interest, which does not appear in the other MSS., commencing

Thus ich awaked, God wot !
wanne ich wonede on Cornhulle
Kytte and ich in a cote,
clothede as a lollere, &c. ;

see Wright's ed., vol. ii. p. 514, in the notes.

But a further separation of the MSS. can easily be made, so as to distribute them not only into *two* distinct classes, but into *three*. A close and careful scrutiny of several MSS. shows that those which most resemble the one printed by Mr Wright can be separated into two kinds, which may very conveniently be named the *Vernon* and *Crowley* types. The first of these is best exemplified by the text of the Vernon MS. at Oxford, and it is remarkable as presenting the earliest or original version of the poem. It is easily recognized by observing that it omits many long passages, and, in particular, the one containing the story of the rats in the introductory *Passus*. It also contains *very few* Latin quotations, and does not extend much beyond ten *Passus*, though it is sometimes supplemented by a later text. Its readings are, in general, peculiarly good, and the sense more simple and distinct than in later versions. Examples of it are presented by the Vernon MS., by Harl. 875, Harl. 6041, Trinity II., MS. Digby 145, and the MS. in University College, Oxford. The *Crowley* type is adopted as a convenient name for the MSS. which resemble the text printed by Crowley in 1550, to which class the one printed by Mr Wright also belongs. The *three* texts, then, are (1) those of the *Vernon* type ; (2) those of the *Crowley* type ; and (3) those of the *Whitaker* type. It is proposed to publish one of each kind in the above order, so as to show the gradual development of the poem from its briefest into its most elaborate form. The

text printed by Whitaker is probably by no means the best of its class, and it is therefore very desirable to find out which is so. That chosen by Mr Wright is a very good one, and perhaps no better may be found, but great assistance will be afforded by any one who will undertake to make a careful comparison of a good MS. with the printed text, so as to make this point secure. It has been suggested that two of the texts might be exhibited in parallel columns, but the extraordinary differences in the arrangement of the subject-matter in them renders it doubtful if this is possible or expedient. The editor will, however, endeavour to give such copious references (in the two later texts at least) as will enable the reader to compare readily the various corresponding passages.

The most frequent fault in the MSS. is the omission of lines. It will therefore perhaps be sometimes found necessary to supplement the texts by readings from other MSS. of the same class. Examples of this sort of omission are easily pointed out in the texts already printed. Thus, after l. 338 (Wright, p. 11),

And right so, quod that raton,
reson me sheweth,
To bugge a belle of bras,
or of bright silver,
And knydden it on a coler
for oure commune profit,

the line in Whitaker,

And honge aboute þe cattys halse
þanne hure we mowe,

must of course be inserted in Wright, as being the very one on which the whole point of the story turns; whilst, on the other hand, Whitaker omits the line below (Wright, l. 357, p. 11),

Alle helden hem un-hardy
and hir counseil feble,

which is, of course, necessary. Putting for awhile the Vernon text aside, and examining only the two *printed* texts, it deserves to be carefully remarked that the variations between them are far more numerous and important than has been supposed, as may be seen

from the following analysis of pp. 1—14 of Wright's text as compared with Whitaker. The numbers below refer to the lines in Wright's text (2nd ed., 1856),

Thus, ll. 3, 4, 11, 12, 17—32, 67—74, 122—124, 132, 153, 154, 177—180, 189—192, 221, 222, 236—240, 242, 243, 408—413, and 439 stand differently in Whitaker.

Wright has these lines, which Whitaker omits utterly, 13—16, 99—104, 211, 212, 229, 230, 245—248, 255—262, 273, 274, 277—290, 303, 304, 317, 318, 324—328, 357, 358, 382—399, and 440—443.

On the other hand, Whitaker inserts 2 (half) lines after l. 28; a long passage, 60 (half) lines after l. 192, about Hophni and Phineas (cf. l. 6187, &c.); 2 (half) lines after l. 338; and 2 (half) lines after l. 429.

Nor is even this all; for the ll. 418—429 are transposed in Whitaker's text so as to follow l. 276.

It is obviously very desirable to ascertain whether all the MSS. of each supposed type follow the same differences of arrangement, &c.; and whether any new MS. of value can be anywhere discovered. The present tract is put forth in the hope of obtaining further information on these points.

A few further points of difference between the two above types are here added, with references to Wright's edition.

P. 1, ll. 1—20; p. 12, ll. 382—399 (which are not in Whitaker's text); p. 54, ll. 1735—1760 (different in Whitaker); p. 80, l. 2569, where Whitaker has a passage, the counterpart of which is transferred by Wright to ll. 6218—6274; p. 88, l. 2846 (after which follows, in Whitaker's text, a description of *Luxury* or *Lecherie*); p. 106, l. 3442 (after which follows, in Whitaker's text, the passage given in Wright's notes, vol. ii. p. 522); p. 142, ll. 4621—4658 (which stands very differently in Whitaker; see Wright's notes, vol. ii. p. 526); p. 145, l. 4695 (after which Whitaker inserts a long and note-worthy passage; see Wright's notes, vol. ii. p. 528;) p. 161, ll. 5216—5432, where the texts greatly vary; p. 175, where besides several variations, the ll. 5675—5703 are quite lost in Whitaker, as is also the case with ll. 5987—6050. After the Latin quotation on p. 188

l. 6112, Whitaker's text very soon jumps to the beginning of *Passus Undecimus*, p. 202 ; but part of the intervening matter is found in Whitaker nevertheless, some of it (ll. 6213—6270) at a very much *earlier* place, and another fragment (ll. 6366—6548) at a much *later*, though the differences in the two texts are hereabouts far too numerous to be mentioned here. Continual variations occur, until the end of *Passus XVI.* is reached ; but from this point to the end, pp. 348—448, the agreement of the two texts is remarkably close. Whitaker has, however, nothing corresponding to ll. 11572—11618, whilst he has additional lines between l. 11899 and 11900, and also the curious lines given below (where *guns* are mentioned) between l. 12621 and 12622 ; and it is partly because of the close coincidence of the texts in this latter part of the poem that these last lines constitute an excellent test-passage.

Special attention should be paid to the following remarkable passages: (1) p. 47, ll. 1508—1529, the passage now printed, useful as containing so many plural forms, and in which the first four (short) lines stand differently in Whitaker's text;—(2) p. 262, ll. 8561—8576 (not in Whitaker) which is to fix in some measure the *date* of the poem :

“ Al¹ Londone, I leve,
liketh wel my wafres,
And louren whan thei lakken hem.
it is noght longe y-passed,
There was a careful commune,
whan no cart com to towne
With breed fro Stratforde ;
tho gonnen beggeris wepe
And werkmen were agast a lite,
this wole be thought longe.
In the date of oure Drichte,
in a drye Aprille,
A thousand and thre hundred
twies twenty and ten,²

¹ Wright's text has *At*.

² MS. Laud. 581 has “twies *thretty* and ten.”

My wafres there were gesene
whan Chichestre was maire ;”

if, indeed, the passage is not a later interpolation, for in the last two lines the alliteration breaks down utterly ;—(3) p. 77, Passus V., called in Whitaker Passus VI., where Wright *omits* the passage commencing “Thus ich awaked, God wot!” &c., in which the author is, or pretends to become, *autobiographical* ;—(4) p. 54, ll. 1734—1760 (not in Whitaker), which alludes to Edward’s wars in Normandy ; and (5) as a specimen of Whitaker’s text (it is not in Wright) the following passage containing an allusion to *guns*, and which, as compared with Milton, *Paradise Lost*, book 6, l. 470, is a literary curiosity. It describes how Satan exhorts his fellows to resist Christ’s entry into hell.

“Ac rys up, Ragamoffyn,
and reche me alle þe barres
That Belial þe beel-syre
beot with þy damme,
And ich shal lette þis lorde,
and hus light stoppe ;
Ar we þorw bryghtnesse be blent,
barre we þe zates,
Cheke we and cheyne we,
and eche chync stoppe
þat no light leopen yn
at lover ne at loupe.
And þow, Astrot, hot out,
and have oute knaves,
Coltyng and al hus kynne,
our catel to save !
Brynston boilaunt,
brenning out castel hit
Al hot in here hevedes,
þat entren in ny þe walles !
Setteþ bowes of brake
a brasene *gonnes*,

And shetep out shot ynowh
 hus shultrom to blende !
 Sette Mahon at the mangonel,
 and mulle-stones prowep,
 Whith crokes and with kalketrappes
 a-cloye we hem eche one !
 Lustep, quap Lucifer," &c.

Whitaker's ed. p. 354 ; cf. Wright's text, vol. ii. p. 385, l. 12621.

It should also be noted where each MS. *ends* ; if it contains the "Creed" (of which MSS. are *very* scarce) ; and in what manner it is divided into *passus*, as there seems to be much confusion in this respect.

In order to assist in finding any required passage, the following table of the various methods of divisions into *passus* is added, with an index to the pages in Wright's text, which will be found useful. In some texts of the Crowley type, the "Introduction" is called *Passus* I., while *Pass.* I. is called *Pass.* II., &c. Wright's "introduction" is also called *Passus* I. by Whitaker, and so on down to *P.* IV., which he calls *Passus* V. After this, the divisions are as follows :

Pass. VI., VII., VIII., (*Whit.*) are equivalent to *Pass.* V. (*Wr.*) p. 77.

" IX.	.. ..	VI. p. 117.
" X.	.. ..	VII. p. 138.
" I. (Do-Wel.)	.. ..	VIII. and IX.
" II. (Do-Wel.)	.. ..	X. p. 173.
" III. and IV.	.. ..	XI. p. 202.
" V.	.. ..	XII. p. 228.
" VI. (part of)	.. ..	XIII. p. 246.
" VI. (part of) and VII. (part of)		XIV. p. 273.
" VII. (part of) and I. (Do-bet.)	..	XV. p. 294.
" II. (Do-bet.)	.. ..	XVI. p. 330.
" III. (Do-bet.)	.. ..	XVII. p. 348.
" IV. (Do-bet.)	.. ..	XVIII. p. 369.
" I. (Do-best)	.. ..	XIX. p. 396.
" II. (Do-best)	.. ..	XX. p. 425.

This is but a *general* guide ; it should be added that *Passus* IX. (*Whit.*) really begins at l. 3798 (*Wr.*) ; that his *P. III.* of Do-wel begins at l. 6658, &c. ; but this will not occasion much difficulty.

Since, however, the *Passus* are often not numbered in the MSS., or else, perhaps, so numbered as not to adhere to the same system throughout, the following list of first lines is added, as likely to be of great use to the reader of a MS. in finding his place. It will be noticed that those of the Vernon type divide the *Passus* V. of Wright's edition into *two Passus*, the division occurring so near to the end of that *Passus* as nearly to bisect *Passus* VIII. of *Whitaker*.

A. *Passus of the Vernon MS.*

Introd. In A somer seson. whon softe was þe sonne.

- I. What þis Mountein be-Meneþ. and þis derke Dale.
- II. Yit kneled I on my knees. and cried hire of grace.
- III. Now is Meede þe Mayden I-nomen. and no mo of hem alle.
- IV. Seseþ seide þe kyng. I Suffre 3ou no more.
- V. þe kyng and his knihtes. to þe Churche wenten.
- VI. Bote þer were fewe men so wys. þat coupe þe wei þider.
- VII. þis weore a wikked wei. bote hose hedde a gide.
- VIII. Treuþe herde telle her-of. And to Pers sende.

Incipit hic Dowel. Dobet. and Dobest.

Introd. þus I-Robed in Russet. Romed I a-boute.

- I. (*Do-wel*) Sire Do-wel dwelleþ, *quod* wit. not a day hennes.
- II. (*Do-wel*) þenne hedde wit A wyf. was hoten dam studie.

B. *Passus of the Crowley Type of MSS. (See Wright's Ed.)*

Introd. In a somer seson. whan softe was the sonne.

- I. What this mountaigne bymeneth. and the merke dale.
- II. Yet I courbed on my knees. and cried hire of grace.
- III. Now is Mede the mayde. and na-mo of hem alle.
- IV. Cesseth, seith the kyng. I suffre yow no lenger.
- V. The kyng and hise knyghtes. to the kirke wente.
- VI. This were a wikkede wey. but whoso hadde a gyde.

VII. Treuthe herde telle her. and to Piers he sente.

(*Explicit visio willelmi de petro plowman : et sequitur vita de dowell, Dobett et do-beste secundum wytt et reson ; several MSS.*)

VIII. (*or Introduction to Do-wel*) Thus y-robed in russet. I romed aboute.

IX. (I. Do-wel) Sire Do-wel dwelleth, quod wit. noght a day hennes.

X. (II. Do-wel) Thanne hadde Wit a wif. was hote dame Studie.

XI. (III. Do-wel) Thanne Scripture scorned me. and a skile tolde.

XII. (IV. Do-wel) I am Ymaginatif, quod he. ydel was I nevere.

XIII. (V. Do-wel) And I awaked therwith. witlees ner-hande.

XIV. (VI. Do-wel) I have but oon hool hater, quod Haukyn. I am the lasse to blame.

(*Explicit de dowel, et incipit de dobet. Camb. MS. I.*)

XV. (*Introduction to Do-bet*) Ac after my wakyng. it was wonder longe.

XVI. (I. Do-bet) Now faire falle yow, quod I tho. for youre faire shewyng.

XVII. (II. Do-bet) I am Spes, quod he, asprie. and spire after a knyght.

XVIII. (III. Do-bet) Wolleward and weetschoed. Went I forth after.

(*Explicit Do-bet, et incipit Do-best.*)

XIX. (*Introduction to Do-best*) Thus I awaked and wroot. what I hadde y-dremed.

XX. (I. Do-best) Thanne as I wente by the wey. whan I was thus awaked.

C. Passus of the MS. printed by Whitaker.

(*Hic Incipit Visio Willelmi de Peirs Plouhman.*)

I. In a some seyson. whan softe was þe sonne.

II. What þe montayne by-menep. and þe merke dale.

III. And þanne ich knelede on my knees. and cryede to hure of grace.

- IV. Now is Mede þe mayde. and no mo of hem alle.
 V. Ceessep, saide þe kyng. ich soffre ȝow no lenger.
 VI. Thus ich awaked, God wot. wanne ich wonede on Corn-
 hulle.
 VII. With þat ran Repentaunce. and reherced hus teme.
 VIII. De confessione Accidie. confessio Accidie (*title*).
 Tho cam Sleuthe al by-slobered. wit to slymed eyen.
 IX. Tho sayde Perkyn Plouhman. by Seynt Peter of Rome.
 X. Treuthe herde telle here-of. and to Peers [sente].
 (*At the end*—Hic explicit Visio Willi de Petro Plouhman.)

(Incipit visio ejusdem Willi de Dowel.)

- I. Thus robed in russett. ich romede a-boute.
 II. Thenne hadde wit a wif. was hote Dame Studie.
 III. Alas eye, quath Elde. and Holynesse bope.
 IV. Ac wel worth Poverté. for he may walke unrobbede.
 V. Ich am Ymaginatif, quap he. ydel was ich nevere.
 VI. And ich awakede þer-with. wittlecs ner hande.
 VII. Alas that riche shal reve. and robbe mannes soule.
 (*At the end*—Hic explicit Passus Septimus et Ultimus de Dowel.)

(Incipit Passus Primus de Dobet.)

- I. Ther is no suche, ich seide. þat som tyme ne borweth.
 II. Leve liberum arbitrium, quap ich. ich leyve as ich hope.
 III. Ich am Spes, quap he. and spur after a knyght.
 IV. Werie and weitshode. wente ich forth after.
 (*At the end*—Hic explicit Passus Quartus et Ultimus de Dobet.)

(Hic incipit Passus Primus de Dobest.)

- I. Thus ich awakede and wrot. what ich hadde dremed.
 II. And as ich wente by þe waye. when ich was þus awakede.
 (*At the end*—Hic explicit Passus Secundus de Dobest. Explicit
 Peeres Plouheman.)

Any information with respect to MSS., any illustrative comments, or any quotations which serve to illustrate the use of the more difficult words which occur in any of the texts, will be very thankfully received by the editor, the Rev. W. W. SKEAT, 22, Regent Street, Cambridge.

NOTE.—The order of extracts following is to some extent chronological, but it is impossible to be sure of the right order without comparing the original MSS. all together at once. Those of the Whitaker type, however, have been kept separate for convenience. The Caius MS. agrees very nearly with the *early* printed editions.

EXTRACTS FROM XXIX MSS. OF "PIERS PLOWMAN."

1. Oxford I. *Vernon MS.*, ? *ab.* 1375.

Maires and maistres
 and 3e that beoþ mene
 Bitwene þe kyng and þe Comuns
 to kepe þe lawes
 As to punysshchen on pillories
 or on pynyng stoles
 Brewesters, Bakers,
 Bochers and Cookes
 For þese be Men uppon Molde
 þat most harm worchen
 To þe pore people
 þat al schal a buggen
 þei punysshchen þe peple
 priueliche and ofte
 And recheþ þow Regatorie
 and Rentes hem buggeþ
 With þat þe pore peple
 Schulde puten in heore wombe
 For toke þei on trewely
 þei timbrede not so hye
 Ne bouȝte none Borgages
 beo 3e carteyne.

2. Trin. Coll., Camb. I. *The text printed by Wright.*

Maires and Maceres
 þat menes ben bitwene
 The kyng and þe comune
 to kepe þe lawes
 To punysshchen on Pillories
 and pynyng stoles
 Brewesters and Baksters
 Bochers and Cokes
 For þise are men on þis molde
 þat most harm wercheþ
 To þe pouere peple
 þat percelmele buggen
 For þei enpoisone þe peple
 priueliche and ofte
 Thei richen þow 3 regatorie
 and rentes hem biggen
 With þat þe pouere peple
 sholde putte in hire wombe
 For toke þei on trewely
 þei tymbred nouȝt so heȝe
 Ne bouȝte none burgages
 beo 3e ful certeyne.

3. Oxford II. *MS. Bodl.* 814, *fol.* 10 *b.* *Crouley type.*

Maires and maceris
 þat menes ben bitwene
 þe kyng and þe comune
 to kepe þe lawis
 To punysshchen on pillories
 and pynyng stolis
 Brewesteris and baksteris
 bocheris & cokis
 For þise arm men of this molde
 þat most harm worchith
 To þe pore peple
 þat percelle mele biggen
 For þei poisone þe peple
 priuelyche and ofte
 þei richen þurgh regratrie
 and rentis hem biggen
 With þat þe pore peple
 shulde putte in hir wombe
 For toke þei on trewely
 þei tymbrid not so hiȝe
 Ne boughten none burgagis
 bi þe ful certeyne.

4. Br. Mus. II. Addl. 10,574, fol. 10 b. *Said* 5.
by *Mr Wright* to be the MS. *Whitaker*
printed from; but it is not so, being chiefly
of the *Crowley* type. ? ab. 1400. Compare
MS. No. 8.

Maires and maceris.

þat menes ben bitwene
The kyng and þe comune :

to kepe þe lawes

To punche on pilories :

and pynyng stolis

Brewsters and baksteris :

bocheris and cokis

For þise arm men of þis molde :

þat most harm worchip

To þe pore people :

þat parcelle mele biegeen

For þei poiseone þe people :

þruieliche and ofte

þei richen purgh regratrie :

and rentis hem biegeen

Wiþ þat þe pore people :

shulde putte in hire wombe

For toke þei on trewely :

þei tymbrid not so hiȝe

Ne bouȝten none burgagis :

bi þe fulle certeyne.

- Oxford III. MS. *Laud* 581.
Crowley type.

Maires and maceres

that menes ben bitwene

þe kyng and þe comune

to kepe the lawes

To punyschen on pillories

and pynyng stoles

Brewsteres and bakesteres

bocheres and cokes

For thise aren men on þis molde

þat moste harme worcheth

To the pore people

þat parcel mele buggen

For they poyson þe people

þruieliche and oft

Thei richen þow regraterye

and rentes hem buggen

Wiþ þat þe pore people

shulde put in here wombe

For toke þei on trewely

þei tymbred nouȝt so heize

Ne bouȝte non burgages

be ȝe ful certeyne.

6. MS. Univ. Libr. Camb. I. (Dd. 1. 17.)
Latter part of xiv. century.
Crowley type.

Maires and maceres

that menes ben bitwene

The kyng and þe comune

to kepe the lawes

To puniſhen on pilories

and pynyng stoles

Brewsters and baxters

bowchers and cokkes

For thyſe aren men of this molde

þat moſt harm worches

To the pore pepyle

that percalmele buggen

For thay poiſon the pepyle

þruieliche and oft

þei richen thurgh regraterie

and rentes hem buggen

Wiþ þat þe pore pepyle

shulde put in hir wombe

For tooke thay on trewely

thay tymbred nouȝt ſo heȝ

Ne bouȝte non burgages

be ȝe ful certeyne.

7. Br. Mus. III. *Harl.* 875, fol. 8.
? ab. 1400. * *Vernon type.*

3e meynes & maysters
pat beop ordeyned meenes
by-twene þe kyng & þe comyns
þe lawe for to kepe
to ponsche on pylorye
& on pynyng stools
Brewesteres & bakers
bochers & Cokes

ffor þei pylen þe pore pepul
priuely & ofte
& waxen ryche regratoures
& rentes hem byggen
wiþ þat þe pore peple
schuld putt in her wombes
ffor if þei token wiþ trouthe :
þei tymburyd not so hye
ne shulde bye noo burgages
be 3e certeyn.

[Part of the last four lines (two in the MS.) have been re-written.]

8. Br. Mus. IV. *Cotton MS. Calig. A xi. fol.* 9.
176. *In this MS., and in MS. 4. (Brit. Mus. II.) the first three Passus resemble Whitaker's text, but the rest is of the Crowley type. ? ab. 1420—30.*

Meires and maceris
that meny ben bytven
the kyng and the commune.
to kepe the lawes
to punishe on pilories
and pynyng stolis
brewsteris & bakesteris
bocheris and cokes
for these arm men of this molde.
that most harm worcheth
to the pore peple.
that parcelle mele byggen
for thei poysen the peple
priuelych and ofte
thei richen thogh regraterie.
and rentis hem byggen
wiþ that the pore peple.
shulde putte in her wombe
for tok thei on trewly
thei tymbred nat so hye
ne boughtte none burgages.
by the ful certeyne.

9. Br. Mus. V. *Bibl. Harl.* 3954 fol. 100 b.
(*Dialectal, with initial x and w sometimes ; abridged, and imperfect.*) *Crowley type.*
ab. 1420.

Meyres & macers.
pat meene ben be-twen.
ye kyng & ye comoun
to kepe ye lawe.
To pounche on ye pyllary
& on pynyng stools.
Brusterys & baxtery
bucherys & kokys.
For yese arm men on arthe
yat most harm werkyn.
To ye pouer puple
yat parcel meel byþe.
For yei poysyn ye puple
priuely & oftyen.
Yei rychn thow regratryþe
& rentys hem byen.
wiþ yat ye pore puple
Xuld put in her womby.
For toke yei nouth vntreuly
yei xuld nout bygge so heyrþe.

10. MS. Univ. Coll. Oxford. No. 45. *Early* xv. century. *on vellum: some added on paper in a somewhat later hand. Imperfect, but follows the earliest, or Vernon, type.*

Meires & macerys
 pei þat ben mene
 bytwene þe kyng & his comowns
 to kepe þe lawes
 As to punysche on pylorie
 and pynnyng stoles
 Breworis and bakeris
 bocheris and cokes
 For þeise arn men in þis world
 þat moft harm wurchen
 To þe pore peple
 þat percel mele biggen
 For þei poysene þe peple
 prueyly wol ofte
 and richen þurw regratrie
 & rentes hem biggen
 Of þat þe pore peple
 schuld putten in here wombes
 For ne toke þei fo wrongwisly
 þei tymbrid not so hie
 Ne bouȝte none bargaynes
 be þou wol certayn.

11. Trin. Coll. Camb. II. (R. 3. 14). *Early* xv. century. *Made up from two MSS., one of the Vernon, and one of the Whitaker type, joined at "Brevis oratio," &c., p. 199 of Whitaker's Edition.*

Meiris & maistris
 hij þat ben mene
 Betwyn þe king & þe comunnes
 to kepe þe lawis
 As to puniffchen on pillories
 & on pynnyng stolis
 Breworis & bakeris
 bocheris & cokes
 For þeise arn men of pife molde
 þat moft harm werchip
 To þe pore peple
 þat percel mel biggen
 For þei poysene þe peple
 prueyly wel ofte
 And risen vp þoruȝ regratrie
 & rentis hem biggen
 Of þat þe pore peple
 schulde putte in here wombe
 For tok he on trewely
 he tymbride not so heize
 Ne bouȝte none burgages
 be ȝe wel certayn.

12. MS. Oriel LXXIX. *Early* xv. century. *Small 4to, vellum. Crouley type.*

Meires & maystres
 þat menes been bitwene
 þe kyng & þe comunnes
 to kepe wel þe lawes
 To punyschen on pylories
 & pynnyng stoolis
 Breusters & bakesters
 bochers & cokis
 For þeise arn men on þis molde
 þat moost harm wurchen
 To þe pore peple
 þat percelmele biggen
 For þei punyschen þe peple
 prueylich & ofte
 þei richen þoruȝ regraterie
 & rentis hem biggen
 wiȝ þat þe pore peple
 schulde putte in her wombe
 For toke þei on truli
 þei tymbreden not so hye
 Ne bouȝte noon burgages
 be ȝe ful certeyn.

13. Univ. Libr. Camb. IV. (LL. 4. 14).
On paper, xv. century.
Crowley type.

Meyrs and maytres
 menes be bitwyne
 The kyng & þe Comunes
 to kepe well þe lawes
 To punnyffen on pyleries
 & pynunge stolis
 brcufteris & bakere
 bocheris and cokis
 For þefe arn men on þis molde
 þat moſte harm worchen
 To þe pore peple
 þat percellmele biggen
 For þei punnyſchen þe peple
 preuylich & ofte
 þei richen þoru; regraterie
 & rentes hem biggin
 With þat þe pore peple
 ſhuld put in her wombe
 For toke þei on truly
 þei tymbred not ſo hie
 Ne bouzte non burgages
 be 3e Full Certeyne.

14. MS. in Corpus Christi College, Oxford. 15.
 (No. 201.) *On thin vellum. Crowley type.*

Meytres with here Macerys
 þat meenys been be-twene
 þe kyng & þe Comonys
 to kepen wel þe lawys
 & punyſſchyn vpon pylory
 & on pynunge stolis
 Boþe webſteres & bakeſteryſ
 & bocheres & Cookys
 For þo are men vpon moolde
 þat moſt harm wirche
 To þe pore peple
 þat percel-meel byggin
 & poysene þe peple
 pryvily & ſofte
 þey richen þoru; regratrye
 & rentys hem byggin
 with þat þe pore peple
 ſholde pytte in here wombe
 For tooke þey on trewly
 þey tyzmbred not ſo hyȝe
 Ne bowhte no bargayn
 be þe fulle ſerteyn.

15. Br. Mus. VII. *Harl.* 6041, fol. 10. 1430—
 40; *paper. Exhibits a mixture of the two
 types, Vernon and Whitaker; joined at
 "Brevis oratio," &c.*

Meyres and maystres /
 hiȝ þat ben menene dwellyn
 Betwene þe kyng and þe comyns /
 to kepe þe lawes
 and on pynnyng stolis
 Brewereis and bakere /
 bocheres and cokes
 For þese arn men of þise molde /
 þat moſt harme worchip
 To þe pore peple þat /
 parcel mel biggeth
 For þei poysone þe peple /
 pryvily wel ofte
 And riſen vp þoru; regratrye /
 and rentis hem biggen
 Of þat þe pore peple /
 ſchuld put in here wombe
 For took he but trewly /
 he tymberid nat ſo hye
 Ne bouzte non bargages /
 be 3e wel certeyn.

16. Oxford VII. Digby 145, fol. 15, on paper, late 15th century. Exhibits a mixture of the Vernon and Whitaker types.
- Mayers & masters
& thay that bene meane.
Betwene the kyng & the comen
to kepe the lawes
As to ponische on pylory
& on pynnyng stoles
Brewars & bakars
bochars and cokis
For thay arm men on this molde
that most harme worchen
To the pore people
that parcelmele beggyn
For thay poyson the people
privilych well ofte
And rychen through regraterye
& rentis hem byen
Of that the pore people
schuld putt in her wombe
For toke thay not vntrewly
thay tymberid not so hye
Ne bowghte no burgages
be ye well certeyne.
17. MS. Caius Coll. Camb. (No. 201). paper, 16th century. Transcript from edition of 1561.
- Mayres and maisters
that meanes be betwene
The king & the common
To kepe the lawes
To punyse on pyluries
and pynnyng stoles
Brufters and bakefters
bouchers and cokes
For thefe ar men on this mould
yat most harme worketh
To the pore people
that percell-meale bigge¹
For they poyfon the people
privily and ofte
They richen through regratry
& rentes hem biggen²
With that the pore people
shold put in her wombes
For tooke they all truly
they tymbrid not so high
Ne bought no burgages
be ye full certen.
18. Univ. Libr. Camb. V. (Gg. 4. 31). On paper, xvi. century. Writing bad and faulty. Crowley type.
- meyses & maces
that meynes be betwene
the kyng & the comynnes
to kepe the lawes
to punyssh then on pylloreyes
& pynnyng stoles
brewfters & baksters
bochers & kokes
for thes are men on thys mold
yat most hvrte worchen
to the pore people
that percellmeyle beggen
for they poyfen the poeple
pryuyliche & oft
they ryfen thrgh regratrye
& rentes them byggen
with that y^e poere poeple
shuld pvt In theyre wombes
For tooke they not vntrevely
they tymbred not fo hye
ne boght no bvrpagys
by y^e certeyne.

¹ Printed ed. "byghe." ² Printed ed. "byghen."

19. Brit. Mus. I. *Cotton Vesp. B. xvi. (fol. 15, back),* ? ab. 1390. *Whitaker.*

¶ 3ut mede þat maide.
 þe meir sche bi-souȝte
 Boþe schereues and sergauntz,*
 and swiche as lawes kepen
 To punisshen on pillories,
 and in penyng stoles
 As bakere and brueres,
 bocheres and cokes
 For þese men don most harm.
 to þe mene peple
 Rechen þow regnatrye,
 and rentes hem biggen

¶ For token þei trewell.
 þei stieden nouȝt so hiȝe
 And bouȝten hem no burgages.
 be þe wel sure
 þei haȝ no pite on þe pore peple.
 þat parcelmele biggen
 þaw þei take hem untidi þing.
 no tresoun þei hit holden
 And þaw þei fulle nouȝt ful
 þat for þe lawe is seled
 þei gripen þer-fore as grete.
 as for þe grete truþe.

20. Text printed by *Whitaker* in 1813, from a MS. now in the possession of Sir Thomas Phillips.

3ut Mede myldeliche
 þe meyre hure bysouȝte
 Bothe schereues and serjaunts
 and suche as kepyȝ lawes
 To punyshen on pillories
 and on penyng stoles
 As bakere and brewere
 bouchere & cokes
 For þese men doȝ most harme
 to þe mene puple
 Rechen þow regnatrye
 and rentes hem byggen
 Whit þat þe poure puple
 sholde putten in hure womben
 For toke þey on trwelliche
 they tymbrid nat so heȝe
 Noȝr bouhten hem burgages
 be ȝe ful certayn.
 They haue no puteȝe of þe puple
 þat parcel mele mote biggen
 Thauh þei take hem untidy þyng
 þei hold it no tresoun
 And þauh þei fulle nat ful
 þat for lawe yseelde
 He gripeȝ þr for as grete
 as for þe grete treutha.

(There are yet 25 more long lines following these before reaching the line which in Wright's text succeeds "Be ȝe ful certeyne.")

21. Univ. Libr. Camb. II. (Dd. 3.13) ? ab. 1400. *Whitaker type. Imperfect at beginning and end.*

3et mede myldely
 mayrys by souȝhte
 Boþe fchereuys & seriauntys
 and suche as kepyȝ lawes
 To punefchen upon pyleryes
 & pennynge stoles
 Ase bakere & brewere
 bocheres & cokys
 For þees men don meȝt harm
 to þe mene peple
 Ryche men þowȝh regnatrye
 & rentys hem biggen
 Wȝ þat þe poure peple
 fcholde putte yn here wombes
 For tok þey on trewly
 þey timbred nouȝt so hyȝe
 Noȝer bowȝten burgagys
 beo ȝeo ful certain.

22. B. Mus. VI. *Harl.* 2376 (*fol.* 13, *back*),
? *ab.* 1430. *Whitaker.*

3it mede myldely :
 þe mayr hyre by-souȝt
Boþ scherefis & seriauntes :
 & hem þat kepeþ lawes
Some punysshcheþ op-on pileryes :
 & on pyning stoles
As bakere & brewere :
 bouchere & koukes
For þes men doþ most harm :
 to þe comen peple
Rycheþ þorow regratrye :
 & rentes hem bygges
With þat þe powre peple :
 scholde put in here wombe
For hy touke so vntruly :
 hy tymbred nouþ so hyȝe
Some bouȝte burgages :
 be ȝe ful certayne
þo haueþ no pyte of þe peple :
 þat parcel mele mote biggen
þan hy takeþ hem vn-tydy þyng :
 hy hold it no treson
& þaw hy fyllen nouȝt ful :
 þat for þe lawe ys seled
he grypeþ þerfore as grete :
 as for þe riȝt trupe.

23. Oxford IV. *MS. Digby* 102, *fol.* 3.
(*Wants beginning.*)

Sut mede the mayre
 myldeliche sche by-souhte
Bote Shyreunes & Seriauntȝ
 and suche as kepeth lawes
To puneschen vȝpen pylories
 and uppon pyning stoles
As bakere and brewere
 bocheres and cokes
For thyse men don most harm
 to the mene peple
Rychen thorw regratrye
 and rentes hem biggeth
With that the pore peple
 sholde putte in here wombes
For tok they on trewly
 they tymbrede nat so heye
Ne bouhte none burghages
 be ȝe ful certeyn.

24. Oxford V. *MS. Laud* 656, *fol.* 29.
Whitaker.

3ut mede myldelich
 þe mere ȝo bysouȝt
boþ schereunes & seriauns
 & suche as kepeþ lawes
To punyschen on pillories
 & on pyninge stoles
As bakere and brewere
 bouchere and cokes
For þes men doþ most harme
 to þe mene peple
Rychen þroz regraterie
 and rentes hem biggen
With þat þe pore peple
 scholde puten in here women
For toke þey on trewelich
 þei tymbred nouȝt so heye
Noþer boȝten burgages
 be ȝe ful certayn.

¹ *Sic.*

25. Trin. Coll. Dublin; MS. D. 4. 1. *On vellum.* xv. century. *Whitaker type.*
- And mede myldely
 þe meyre scho by-sowte
 Bothe schereunes and sergans
 To punyschen on pylors
 and on pynnyngstoles
 As bakeres and brewers
 bocheres and kokes
 For þes men doþ moft harm
 to þe mene people
 Rechen throw regraterye
 and rentes hem buggen
 With þat þe poere people
 schold putten in here wombe
 For tok þei on trewly
 þey tymbred nat so hye
 Nowþer bowten borgages
 be 3e ful certayn
 They have no pite on þe people
 þat percelmel mot buggen
 þauh þei take hem on-tydyng þing
 no treson þei holden hit
 And þauh þei Ful not ful
 þat for lawe is seled
 he grypop þefore as grete
 as for þe grete trowþe.
-
26. Oxford VI. MS. Digby, 171. *On vellum.* Imperfect at beginning and end. *Whitaker type.*
- 3ut mede myldely
 marie heo by-souȝt
 Boþe schereunes and ferialouns
 and fuche as kepeþ lawes
 To punyschen vpon þe pilories
 and on pynnyngstoles
 As bakeres and brwures
 bochours and kokes
 For þete men doþ moft harm
 to þe mene people
 Riȝen þourȝ regraterie
 and rentes hem biggen
 wiþ þat þe poere people
 schulde putten in here wombe
 For toke þei truwely
 þey tymbred not so heȝȝ
 Noþer bouȝten borgages
 beo 3ee fulcertayn.
-
27. Univ. Libr. Camb. III. (Ff. 5. 35). *Begins fol. 49, back; fol. 105—112 lost. Early xv. century. Whitaker type.*
- But ȝit mede myldely
 þe meyr heo befoȝte
 boþe schereunes & ferialountes
 and fuche as kepeth lawes
 to punysche on pilories
 & on pynnyng stoles
 bakere & brewere
 bocheres & kokes
 for þese doth moft harm
 to þe commune people
 riȝen þurw regraterye
 & rentes hem biggeth
 wiþ þat þe poere people
 scholde putte in here wombe
 for toke þei al trewly
 þei tymbred nat so hye
 noþer bigge burgages
 be 3e ful certayn.

28. MS. in Corpus Christi College, Cambridge 29. Br. Mus. VIII. Bibl. Reg. 18 B. xvii.
(No. 293). *Middle of the 15th century (?)* (fol. 24, back), after 1500 ? Whitaker.
Whitaker type. Contains the "Crede."

3ut men ſcholde leue mede
& do þat refoun afkup
Boþe fchereues & feriauntes
& fwiche as kepun lawes
To punchen on pyloryes
& pynnyng ſtoles
As bakeres & breueres
bocheres & kokus
For þefe men doþ moft harm
to þe comune people

Ryche þoruȝ regraterye
rentes hem buggun
With þat þe pore people
ſcholde putte in here wombe
For toke þey fo trewly
þey tymbred nat fo hye
Noþer boghte burgagus
be 3e ful certayn.

JOHN CHILDS AND SON, PRINTERS.

Yet mede myldliely.
the mayre ſhe be-sought
bothe ſheýref and ſergans.
and ſuch that kepeth lawes
to punyſhen on pyloryes.
& on pynnyng ſtoles
As bakers and brewers.
Bochers and Cokes
for theſe are men on this mowld
that moſte harm woorketh
for they pay to the poore people
that perſell meele bughe
for they poyſon the people
pryvely and ofte
They richen¹ thorough regratry.
and rentis hem biggen
with that the pore puple.
ſhulde putten in her wombes
for toke they on² trewly.
they tymbreden nought ſo hye
neyther boughten no³ burgages.
be ye full certeyne.

¹ Illegible; but written over by a later hand.

² Altered to *all* by a later hand.

³ *no* in a later hand.

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